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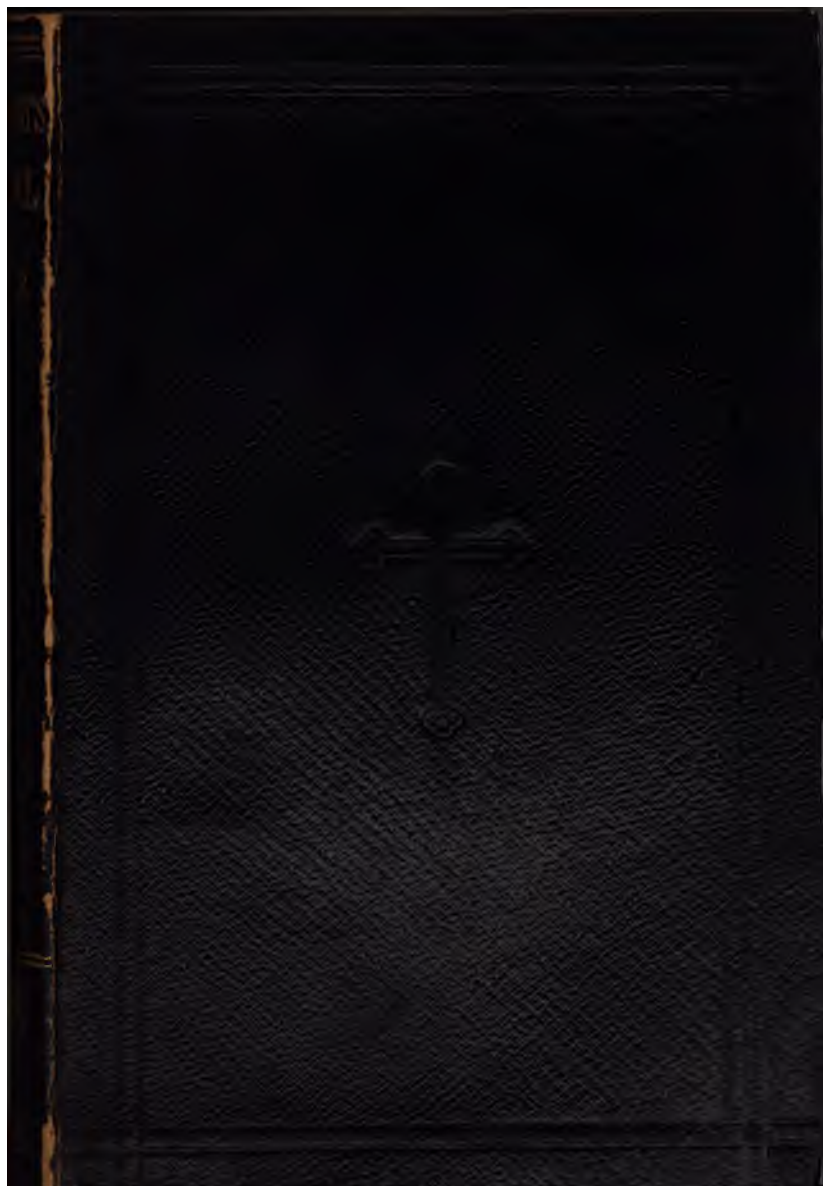
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THE COMMUNICANT'S
MANUAL.



THE
Communicant's Manual,
BEING
A BOOK OF SELF-EXAMINATION,
PRAYER, PRAISE, AND
THANKSGIVING.

BY THE REV. M. F. SADLER,
RECTOR OF MONITON.



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PREFACE.

THE following compilation consists of—

1. Two forms of self-examination, each of which should at times be used in preparation for receiving the Blessed Sacrament (pp. 1-24).

2. Passages of Holy Scripture containing Eucharistic Teaching, with those Psalms which, by almost universal consent, have been connected more or less with the Eucharist; and a number of Sacramental Prayers and Hymns (pp. 25-66).

These, for convenience' sake, have been arranged in the form of a weekly preparation: but it would be well if each one who uses this book were to make his own selection, and put up to Almighty God, most frequently, those

Psalms, Hymns, and Prayers, which he feels best adapted to express the wants of his own soul.

I find that in most manuals the self-examination is confined to one day—generally Friday—sometimes, however, it is spread over two or three days. Instead of this I have inserted, on each evening, a reference to the forms of Self-Examination; so that it may never be lost sight of; for in particular localities any day named may be a day of business on which so important a part of the preparation would be almost sure to be neglected.

3. The Communion office of the Church, interspersed with short prayers, all used on high authority, and most of them to be found in the leading Church Manuals (67-105).

4. Intercessions and Prayers to be used whilst others are communicating (106-114).

5. A few forms of Post Communion Thanksgivings and Prayers (114-134).

6. A short office of Spiritual Communion from Bishop Wilson (134-138).

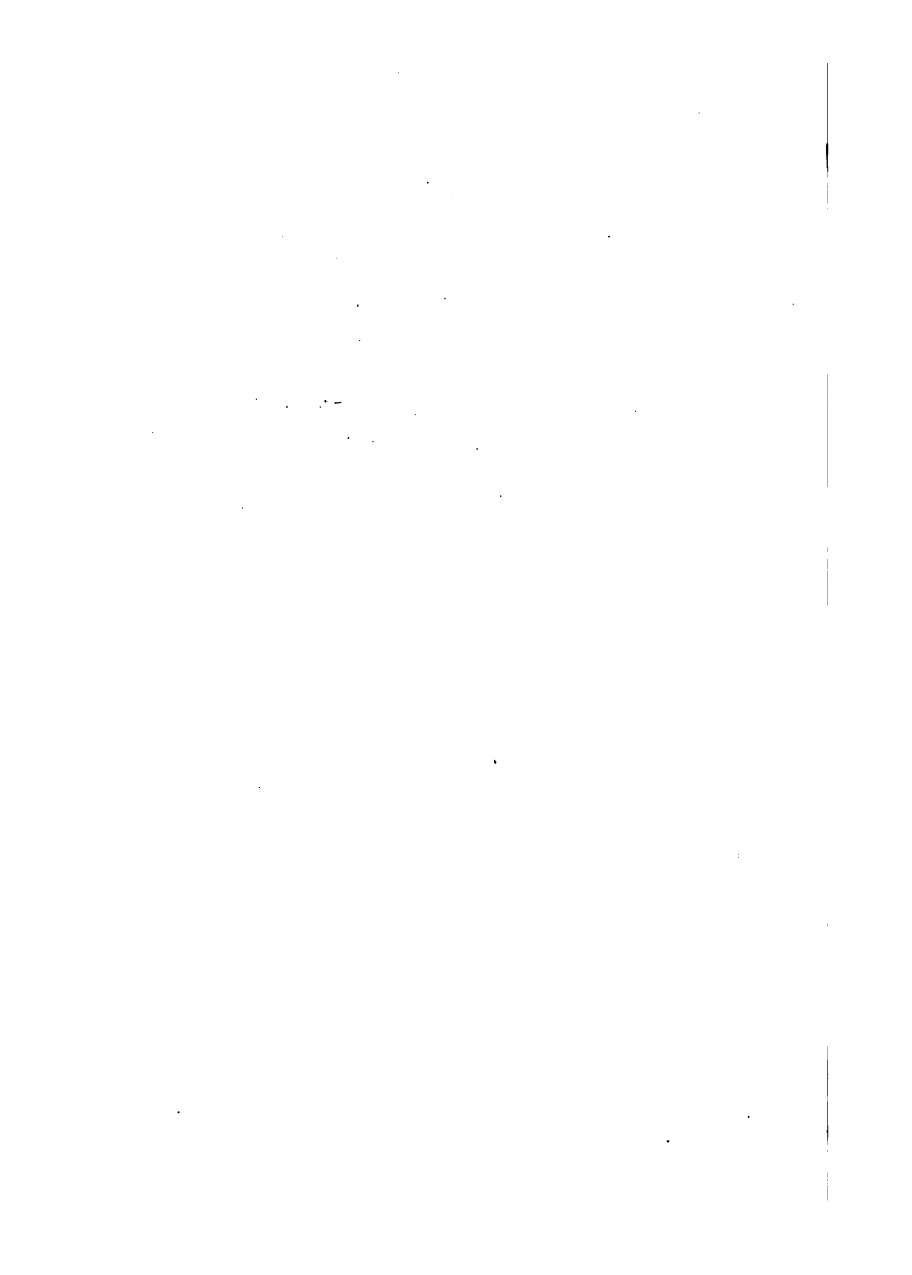
7. A small collection of Eucharistic Hymns (138-160.)

NOTE.—The forms of Self-Examination are mostly original.

The Hymns on pages 30, 35, 41, 47, 59, and 65 are from a collection of Hymns on the Lord's Supper, by John and Charles Wesley. That on page 122, by Rev. E. Caswall; that on page 127, by Rev. J. Conder.

In the collection of Hymns at the end the name of the author is given after each hymn.



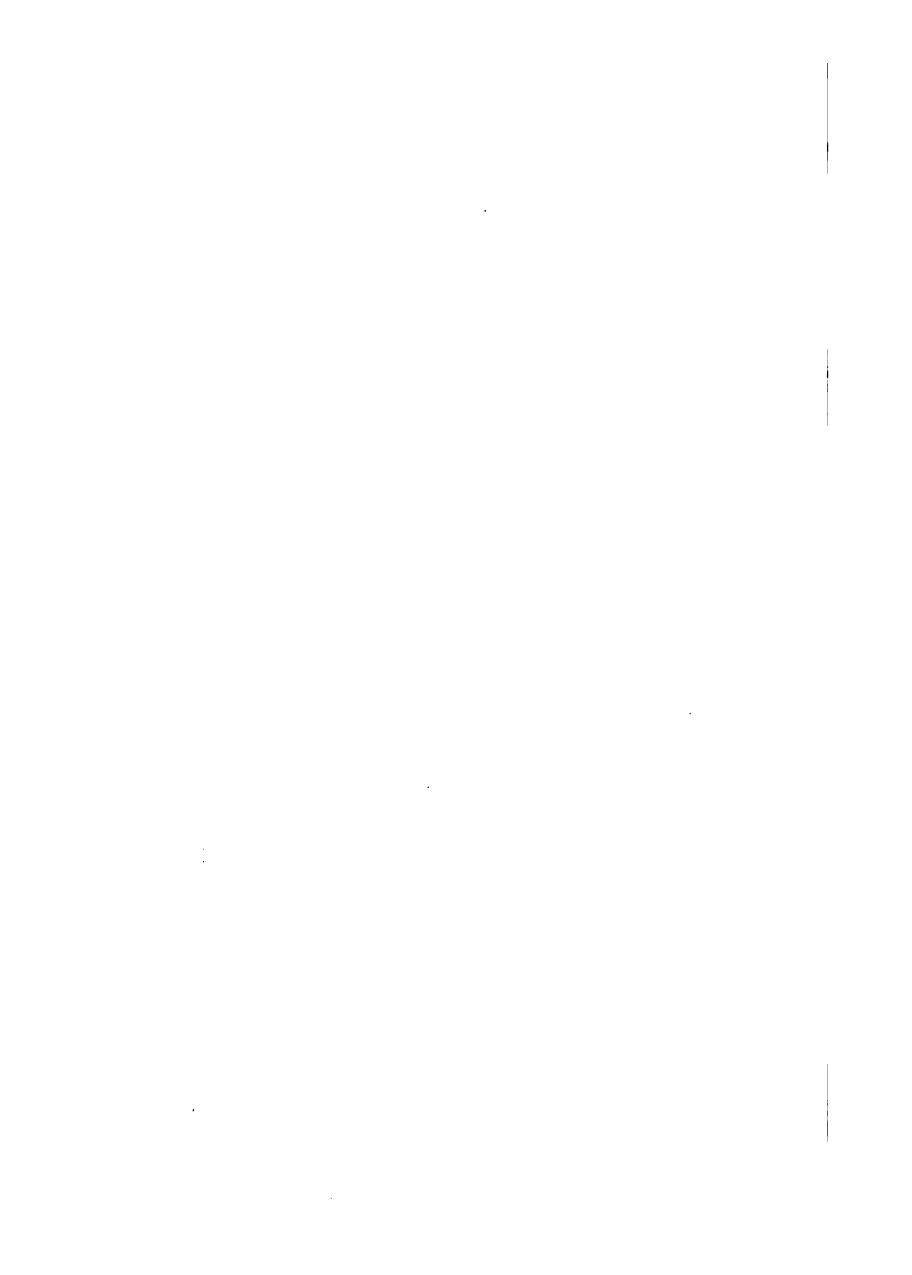




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INTRODUCTION ON THE DOCTRINE
OF HOLY COMMUNION.

THE Eternal SON of GOD took our nature upon Him—a nature composed of a body of flesh and blood, in which, in some mysterious but real way, there resides an intelligent spirit. Our LORD took this nature in order that He might redeem it by the Sacrifice of Himself upon the Altar of the Cross. He “made there, by His one Oblation of Himself once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world.” But our Lord took our flesh, not only that He might give it in Sacrifice, but also that He might, in some heavenly and spiritual way, feed us with it; for He said “I am the Living Bread which came down from heaven,” and “the Bread that I will give is my Flesh which I will give for the life of the

world" (John vi. 51). To this "eating of His Flesh" our Saviour joined the "drinking of His Blood:" for He said, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you" (John vi. 53), and He then proceeded to connect the greatest possible benefits both of body and soul with this "eating of His Flesh," and this "drinking of His Blood," for He said, with reference to our bodies, "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day" (John vi. 54); and with reference to our souls He said, "He that eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him" (John vi. 56). That He could not have meant by all this an ordinary eating and drinking to sustain the body is clear from His words, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John vi. 63). Now in some sense His Flesh must profit, or He would not have said "My Flesh is meat indeed." And yet that His Flesh can only profit those who in some spiritual way receive it, and believe His words, is clear from His saying, "It is the spirit that quickeneth. . . . The words that I speak unto you they are spirit and they are life."

Never on any other occasion does He use such mysterious language except on the night on which He eat His last Passover with His disciples, and then "The Lord Jesus, the same night on which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat; this is My Body which is given for you: This do in remembrance of Me. After the same manner also He took the cup when He had supped, saying, This cup is the New Testament in My Blood: this do ye, as oft as ye drink it, in remembrance of me."

Our Lord by this act, and by these words, reminded His disciples of His former words respecting eating His Flesh and drinking His Blood, and furnished them with the means of doing so.

If our Lord had continually mentioned this eating of His Flesh in connection with other things, as, for instance, with following Him, or with relying on His Merits, then there might have been a doubt as to whether He intended to give us in the Last Supper the means by which we are to receive the benefits which He joined with "eating His Flesh" and "drinking His Blood;" but when we find that the one only direction which He ever gave us respecting the eating of His Flesh He gave

at the time when He ordained this Holy Sacrament; and when we find also that the only explanation He gave to men respecting the meaning of the Holy Sacrament was when He spake in the synagogue at Capernaum respecting eating His Flesh and drinking His Blood, then we cannot but regard the Holy Communion as the means ordained by Himself whereby we are to receive the wondrous blessings which He has Himself made to depend upon the "eating of His Flesh" and "the drinking of His Blood."

Our Church has very closely connected the words respecting eating Christ's Flesh contained in John vi. with the due and faithful reception of the Sacrament of our Lord's Body and Blood. She has told us that "the benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament, for then we spiritually eat the Flesh of Christ, and drink His Blood, then we dwell in Christ, and Christ in us, we are one with Christ and Christ with us." She also directs us to pray that we may "so eat the Flesh of the Son of Man and drink His Blood" . . . "that we may evermore dwell in Him, and He in us," and inasmuch as our Lord joins the Resurrection of our bodies with the eating of His Flesh, the Church directs her ministers

to give the consecrated Bread to each person with the words, "The Body of our Lord Jesus Christ, which was given for thee, preserve Thy *body* and soul unto everlasting life."

It is then most certain that our Lord ordained the Sacrament of His Body and Blood in order that those who penitently and faithfully receive it may receive the greatest benefits of His Redemption. But, besides this, we read that when He gave His Body and His Blood the Lord also said, "Do this in remembrance of Me." By saying this He ordained the Holy Communion to be a standing Memorial or Commemoration of His Death before God, for the word translated "remembrance" which our Lord uses on this occasion, was the word used to denote the Memorial made before God by the Sacrifices of the Old Law (Numb. x. 10), and also to denote the memorial of the Children of Israel made before God by the Shew-bread which the Jewish Priest was to set in order every Sabbath before the Lord (Levit. xxiv. 7, 8). The same word translated "remembrance" is also used to signify the Memorial which the High Priest was commanded to make before God once every year of the sins of the people of Israel on the great day of atonement (Heb. x. 3).

In this sense the celebration of the Holy

Eucharist is the one great Sacrifice of the New Law. Just as in the burnt offerings of the Old Dispensation, the Sacrifice of the Lamb of God was set forth in type or prefigurement, so in our Eucharist the same one all-sufficient Sacrifice is set forth in Memorial or Commemoration. There has been but one real true efficacious sacrifice—that of the Lamb of God. All others derived all their efficacy or virtue only from this, that God had ordained them to set forth and apply the merits and virtues of This One Sacrifice. It was not the death of the bullock or lamb which made it efficacious to atone, but the fact that God ordained it in order that in their most solemn worship men might set before Him that Death of His dear Son which in due time He would set forth to be a propitiation.

In this solemn service we offer and present His Death to His Father as the one only plea for the forgiveness of our sins, and the one ground of all our hope. We do not immolate or slay the Son of God afresh—for “Christ being raised from the dead dieth no more,” but we make before God a Memorial or Commemoration of His Death ; we celebrate and represent it before God in sacramental Mystery.

In doing this we join ourselves with that Representation of His past Sufferings which

He is now making in Heaven as our Intercessor. Christ has once offered Himself as the all-atoning Victim, and now He is a "Priest for ever": for ever presenting before God the infinite merits of His Death. There is in the heaven of heavens the appearance of a "Lamb as it had been slain," *i. e.* slain sacrificially.

Now in this perpetual offering of Himself in His glorified Body the Saviour offers His Church, which is His mystical Body. He and His Church are one: He the Head and His Church the Body, and so when Christ offers Himself He offers His Church as contained in Himself. To this offering of Himself we join ourselves when we faithfully partake of the Holy Communion. So we are taught by St. Paul. "The cup of blessing which we bless, is it not the Communion of the Blood of Christ? The bread which we break, is it not the Communion of the Body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread" (1 Cor. x. 16, 17).

The Lord also, in ordaining the Eucharist, ordained a perpetual means whereby we may partake of the One Sacrifice of Himself once offered. In old times the sacrifices were partaken of by the worshippers. The Sacrifice

of the Lord's Passover was partaken of by every Israelite (Exod. xii. 27). The flesh of the Sacrifices of peace offerings must all be eaten the same day (Levit. vii. 15). We read also that when Samuel offered a Sacrifice they that were bidden eat of it (1 Sam. ix. 13); and St. Paul asks, "Are not they which eat of the Sacrifice partakers with the altar?" (1 Cor. x. 18). So it came to pass that the ancient altar of God was called by the prophets the Lord's table (Ezek. xli. 22; xliv. 16; Mal. i. 7-13), because the people of God eat of the Sacrifices which were offered upon it; and so our table is rightly called an Altar, because by it we partake of the one true Sacrifice there broken in mystery. So that the Apostle says, "We have an altar whereof they have no right to eat who serve the tabernacle" (Heb. xiii. 10).

By partaking of the Altar-table of the Church, we are partakers of the Altar of the Cross. When the Israelite partook of his Sacrifice he only partook of the bullock or lamb or goat which was offered at that particular time; whereas the Christian, who partakes of the Lord's table, partakes in some mystical and heavenly way of the Body and Blood of the One Adorable Victim; for our Blessed Lord identified that which is blessed

and broken at our altars with His Body sacrificially broken, and His Blood sacrificially shed.

So that by, and in, this Memorial we set forth before God the Sacrifice of the Lamb of God, and by eating of the Sacrifice we are partakers of the Altar ; not only of the Altar in the Church, but of that Altar of the Cross on which the Eternal Son made an atonement for all sin.

Such is the Sacrament of the Body and Blood of Christ. It is manifest that such a rite is heavenly and spiritual in itself, and can only be used for heavenly and spiritual purposes. And so there must be a preparation of heart in some degree corresponding to the nature of the Sacrament, and to the benefits which we hope to receive by it.

This is clear, from the great danger we incur by receiving the Sacrament unworthily, for then, in the words of St. Paul, we are "guilty of the Body and Blood of the Lord," as if we had crucified Him afresh, and "we eat and drink our own condemnation, not discerning the Lord's Body."

And with respect to the Remembrance or Memorial of the Sacrifice of the Death of Christ we must devoutly feel and thankfully acknowledge that Sacrifice as our one hope,

our one plea, our one source of forgiveness and cleansing, if we would acceptably show it forth before the Searcher of hearts.

What then is the necessary preparation? First, that we should feel our need of the benefits set forth to us by our blessed Lord in the eating of His Flesh. As our bodies are only in a healthy state when they have an appetite for their necessary food, so our souls are only in a state of true spiritual health when they hunger after the Bread of Heaven. If Christ offers His Body and Blood to us to the end that we should dwell in Him and He in us, there should be a corresponding desire on our parts to receive such grace. If we have no such spiritual desire, it is because we know not our spiritual needs, our extreme spiritual destitution if we are without Christ; and we must earnestly pray to God to give us some sense of the need we have to receive Christ as the Bread of Heaven.

Again, we must come to receive the blessings vouchsafed to us in His Sacrament as a free gift—a gift given to our needs, not a reward of our merits.

Indeed, if we in any degree realize that in this Holy Communion we in some real way eat the flesh of no other than the Eternal Son of God, we cannot do otherwise—*i. e.* we must

ascribe all to God's grace, and come to receive all as His gift, for we cannot even dream of *deserving* to receive such a thing as the Flesh and Blood of the Eternal Son. Some things the Scriptures lead us to believe that we may deserve or merit or win by our exertions. St. Paul, for instance, speaks of men "laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life." (1 Tim. vi. 19.) And Our Blessed Lord speaks of the man who made his one talent into ten ruling over ten cities, and of him who made his one into five over five cities. But no one could imagine for an instant that he could *merit* to eat the Flesh and drink the Blood of One now at the right hand of God. He could as soon think that he could merit to command the armies of heaven, or to create a new world. If a man attaches any real adequate meaning to such words as those which His Saviour used in ordaining the Lord's supper, he must see that the adorable Things signified, *i. e.* the Body and Blood of the Eternal Son, are infinitely above the reach of human merit or effort, and can only be given to men of God's most free and boundless Grace.

So that in Holy Communion there is the fulness of Divine Grace, in that God feeds us

therein with no unreal sign, but with the Body and Blood of His only Son. Such a rite, having such an Inward Part, must be approached with corresponding self-abasement. If we are allowed access to such a thing, it must be indeed "humble," and so we say in the Prayer of humble access, "We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord whose property is always to have mercy." If anywhere we have the embodiment of "justification by grace through faith" it is here.

Again, we must believe and acknowledge that in this Sacrament there is the most unsearchable Mystery. The Mystery of the Sacrament lies in this, that in it there are two parts, an outward part or sign which is bread and wine, and an Inward Part, which is the Body and Blood of Christ. These two parts make up together the Sacrament. These two parts are by the power of God so joined, that they who eat and drink rightly and faithfully, eat the Flesh of the Son of Man, and drink His Blood; and they who eat and drink unworthily, eat and drink their own

condemnation, not discerning the Lord's Body, and so are "guilty of the Body and Blood of the Lord," *i. e.* of the Inward Part.

This is a great Mystery; but it is a Mystery in accordance with the mysteries of our own nature, and of the Nature of Him Who came to remedy the evils of our state. What can be more mysterious than our own nature? We too are composed of two parts, an outward and an inward, a fleshly and a spiritual, united together by some inconceivably mysterious link. Besides this, we have received sin with the flesh and blood we have received from our parents; we have received it not only through our souls or spirits, but through our flesh which we have received from Adam. We are assured by St. Paul that as we have received death from the first Adam, so must we receive life from the Second Adam (Rom. v. 14-21; 1 Cor. xv. 15-20), and our Lord tells us that we must receive this life, not only by partaking of His Spirit, but by eating of His Flesh (John vi. 53, 54, 55). In saying this He uses most startling and mysterious words but still words in accordance with the Infinite Mystery of His Twofold Nature. For He is God and Man. In Him dwelt the fulness of the Godhead bodily (Col. ii. 9), and yet His Body died. His Body was infi-

nately mysterious in its origin, for He was conceived by the Holy Ghost, born of the Virgin Mary. More especially the appearances of His Body between the day of His Resurrection and that of His Ascension are such as to prove to us that His Body had natural and supernatural properties. It was seen, and felt, and handled, and so had the properties of a natural body; but It passed through the closed doors, It vanished and reappeared at will; above all It ascended up into heaven, and took Its seat at the Right Hand of God; all which things show Its supernatural and mysterious attributes; and well may It have such attributes, for It is the Body of the Lord of Life. It is the Body which the Eternal Word had assumed that in and by It He might be our Second Adam—the Author of our new life: so that because It rose again we shall rise again in our bodies. In some heavenly and spiritual way we are members of His Body—of His Flesh and of His Bones. Eve, in that she was formed of the bone and flesh of Adam, is a figure of the Church, mystically formed out of the pierced side of the Second Adam (Ephes. v. 30, 31). Seeing then that our nature is so mysterious in that we partake through flesh and blood of an evil nature, seeing that

the twofold Nature of our Redeemer is so exceedingly mysterious, seeing that the Spirit in the Scriptures has thrown such a cloud of mystery over His Body of Flesh by ascribing to it the properties of a Spirit, and seeing that He Himself spake so mysteriously respecting the life-giving power of His Flesh when eaten by His people; it behoves us to look upon this Sacrament of His Body as containing a deep mystery, and to approach it with the utmost awe and reverence.

The preparation, then, for receiving this Sacrament answers to its nature. If this Sacrament be the means by which Christ would dwell in us, we must prepare ourselves to receive such a Guest, and this can only be by our examining ourselves as to whether we are keeping the commandments of God, according to the words of the Spirit: "He that keepeth His commandments dwelleth in Him, and He in him (1 John iii. 24), and if we find, as we assuredly shall, that in many things we fall miserably short, then to humble ourselves in true and earnest contrition, and so at least receive the promise, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isaiah l vii. 15).

Again, if all be given to us of free grace, we must come, not trusting in our own right-

eousness, but in God's manifold and great mercies; we must come as needy and unworthy recipients of inconceivable bounty; and so we must see to it that we have a "lively faith in God's Mercy through Christ, with a thankful remembrance of His Death." If this Sacrament be a pledge of our own forgiveness, and of our being "very members incorporate in the mystical body of Christ, which is the blessed company of all faithful people," then we must examine ourselves as to whether we forgive as we would be forgiven, and as to whether we are in charity with all men, for "he that dwelleth in love dwelleth in God, and God in him" (1 John iv. 16).

And if this Sacrament be, as it is, a very deep mystery, then we must, in the words of the Church, "consider the dignity of this Holy Mystery" in that in It, to use the words of a holy man, "things lowest and Highest, earthly and Heavenly, are united." In the face of such a depth of love and power, ours must surely be the spirit which inspired the words of the Psalm.

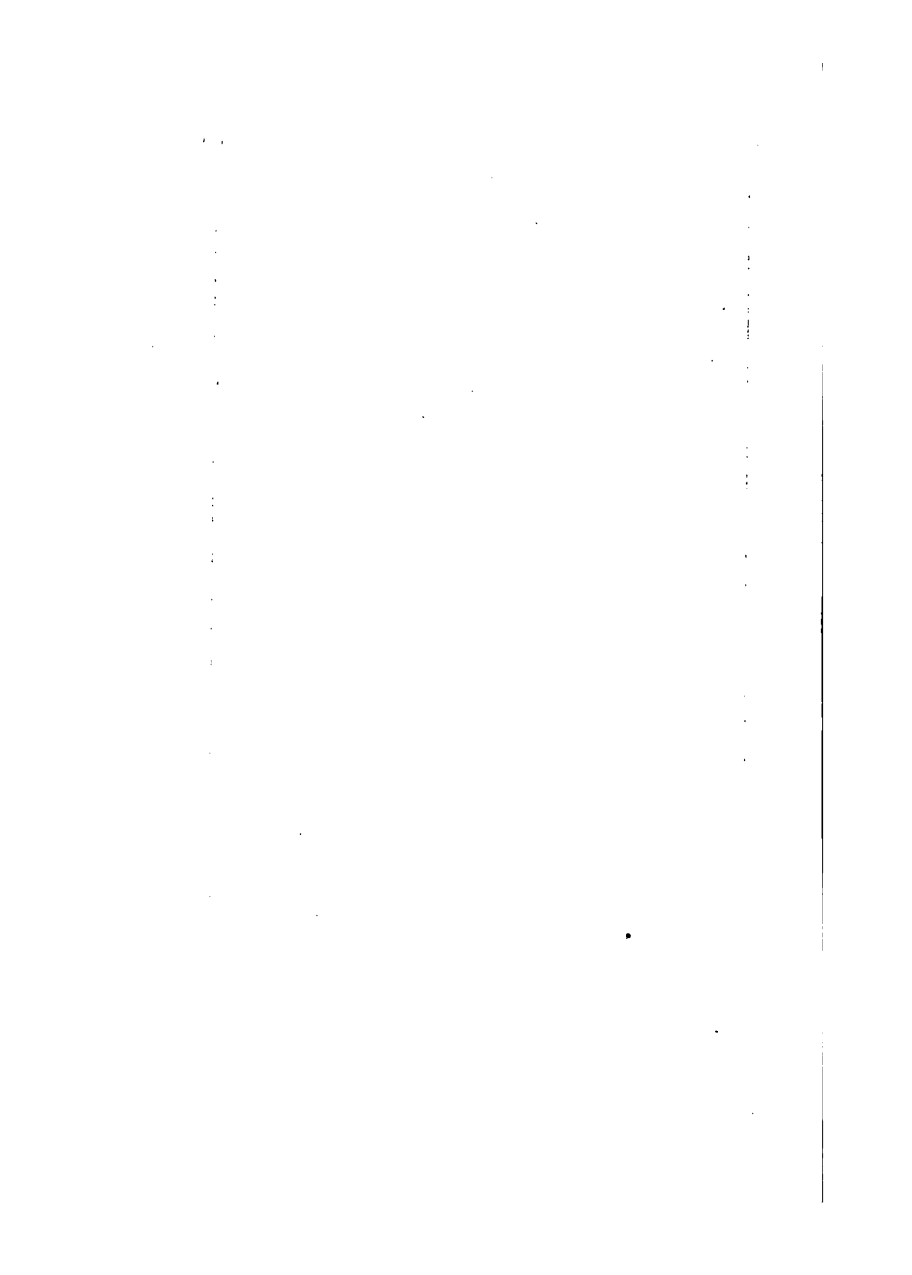
"Lord, I am not high minded: I have no proud looks.

"I do not exercise myself in great matters which are too high for me,

“But I refrain my soul and keep it low,
like as a child that is weaned from his mother,
yea, my soul is even as a weaned child.

“O Israel, trust in the Lord, from this
time forth for evermore.”







SELF-EXAMINATION.

LET a man examine himself, and so let him eat of that Bread, and drink of that Cup.—1 *Cor.* xi. 28.

My duty is to exhort you in the mean season to consider the dignity of that Holy Mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage garment required by God in Holy Scripture, and be received as worthy partakers of that Holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there

to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours ; then ye shall reconcile yourselves unto them ; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's Hand : for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table ; lest, after the taking of that Holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

PRAYER BEFORE SELF-EXAMINATION.

O LORD and Heavenly FATHER, I desire now to examine myself as in Thy sight, and to judge myself so that I may not

at last be condemned by Thee. Assist me in this needful work ; bring my sins to my remembrance, and so convince me of their guilt that with true contrition of heart I may bewail and confess them to Thee, and receive forgiveness through the merits of Thy dear Son.

Keep me from all self-deception ; save me from the guilt and folly of dissembling or cloaking my sins before Thee : and do Thou, O God, try me, and seek the ground of my heart ; do Thou prove me, and examine my thoughts ; do Thou look well if there be any way of wickedness in me, and lead me in the way everlasting. All this I ask for JESUS CHRIST'S sake. Amen.



SELF-EXAMINATION.

*Longer Form, based on the Ten Commandments,
as explained in the Duty towards God and
the Duty towards our Neighbour.*

I.

THOU SHALT HAVE NONE OTHER GODS
BUT ME.

*My duty towards God is to believe in Him,
to fear Him, and to love Him, with all my
heart, with all my mind, with all my soul, and
with all my strength.*

Do I believe in God?

DO I firmly believe that in the Godhead
there are three Persons: the Father,
the Son, and the Holy Ghost?

Do I come in prayer to the Father, plead-
ing only the Merits of His Son?

Do I earnestly pray to Him for the help of
His Holy Spirit?

Do I think of anything which I have felt or
done, rather than the Merits of Jesus Christ,
as a reason why God should hear me?

Do I trust in my own strength to make me
a true Christian, rather than in the power of
God's Holy Spirit?

Do I fear God?

Do I ever try to remember that God always sees me?

Do I behave when alone, or in company, as if He were present?

Have I neglected religion, or my duty, through fear of ridicule, or persecution?

Do I love God?

Do I strive to do everything with a view to please God?

Do I often think of God and of Christ?

Have I made an idol of any person, thinking more of his (or her) favour or regard than of the approval of God?

Do I often make acts of faith, such as reverently saying over the Creeds of the Church, or devout Hymns, or otherwise recount the proofs of God's love to myself, the Church, and the world?

II.

THOU SHALT NOT MAKE TO THYSELF ANY
GRAVEN IMAGE, &c.

My duty towards God is—to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.

Do I constantly worship God?

MORNING—Noon—Evening?

Have I neglected my prayers at these times?

Have I kept away from public worship on Sundays?

Or on week days when it was in my power to attend, and I was hindered by no just cause?

Have I striven to worship God "in spirit?"

Have I resolutely watched against wandering thoughts in prayer?

If my thoughts have wandered, and so I have said some prayers formally, have I corrected this by praying these prayers over again?

If I have not been able to attend Church, have I offered up the prayers of the Church at home?

Do I have Family Prayer?

Do I give God thanks?

For my meals—for my health—for my friends—for my means of livelihood?

When I receive any portion of my income, or my wages?

Do I thank God for spiritual mercies?

For the Gift of His Son—His Spirit—His Church—His Scriptures?

And that He has chosen me to the knowledge of His Grace and faith in Him?

Do I put my whole trust in Him ?

Do I realize that if God withdraws His Grace I can do nothing ?

Do I trust for pardon only in the Blood of Christ ?

Do I trust in God's Providence for the supply of my needs ?

Do I distrust myself ?

Do I call upon God ?

In every difficulty and perplexity and danger, do I at once call upon God for guidance and help ?

If living amongst idolaters or false worshippers do I ever attend a heathen festival, or in any way countenance the prevailing idolatry ? If so I commit a deadly sin.

III.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN, FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

My duty towards God is—to honour His holy Name and His Word.

HAVE I used God's Name or any sacred word thoughtlessly in common talk, (as, for instance, by such exclamations as "God bless my soul," "Lord bless us ?")

Have I made any jest on any verse or expression of the Bible or Prayer Book?

If I have been on my oath, have I been careful to remember that by an oath, or solemn affirmation, I call God to witness that what I say is true?

Have I in sudden passion cursed, or sworn, or used any form of imprecation (such as "Confound it")?

Have I spoken lightly or disparagingly of the Christian Sacraments, the Church, or the Ministry?

Have I heard others curse or swear and not shown my sense of their sin?

Have I honoured God's Holy Word by devoutly reading it, or hearing some of it read, daily?

Have I deferred to the teaching of God's Word, even when it was contrary to my private opinions?

Have I read without horror or pain books which undermine its authority?



IV.

REMEMBER THAT THOU KEEP HOLY THE
SABBATH DAY, &c.

*My duty towards God is—to serve Him
truly all the days of my life.*

HAVE I remembered that by the fourth
commandment God forbids idleness
on the six days?

Have I, then, worked industriously at the
work of my calling?

Have I striven to work and labour as for
God?

Have I observed the Lord's day by—

If possible, partaking of the Eucharist
upon it?

Attending the public prayers?

If prevented from attending public prayers
have I offered up the same prayers at home
as far as possible?

Have I allowed some slight cause to keep
me from attending the public worship of
God?

Have I worked at some secular employ-
ment on the Lord's day?

Have I been careful to give my household
opportunity of attending the Holy Commu-
nion and other services on the Lord's day?

Am I careful not to oblige others to labour unnecessarily on this day ?

Do I observe the Holy-days and Fasts of the Church ?

V.

HONOUR THY FATHER AND THY MOTHER,
THAT THY DAYS, &c.

My duty towards my neighbour is—to love, honour and succour my father and mother, to honour and obey the Queen, and all that are put in authority under her, to submit myself to all my governors, teachers, spiritual pastors and masters, to order myself lowly and reverently to all my betters.

DO I show my love to my parents—
By earnestly praying for them ?

By denying my own will in order to please them ?

Do I conceal their faults or failings ?

Do I honour them by speaking respectfully to them, or of them ?

If I live under their roof do I submit to their ordering of the household ?

Do I succour them, if they are poor, by giving them a sufficient portion of my income or earnings ?

Do I live upon their labour when I am well able to get mine own living?

Do I speak respectfully of the Queen, and those under her, and uphold their lawful authority?

Do I secretly transgress any known law of my country?

Do I submit myself to all my governors and teachers?

Do I conduct myself in their absence as if they were present?

If at school do I learn willingly what is required?

Do I submit myself to my spiritual pastors by listening respectfully to their teaching—remembering their commission from Christ—seeking their advice in spiritual things—praying for them—upholding their authority—helping them in their work if permitted, and assisting them with my substance if needful?

Do I, if a servant, submit myself to my master or mistress?

Is my submission like that which the Apostle inculcates?—"Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity."

—*Titus* ii. 9.

Am I careful of the property—the interests—the good name—of my master or mistress?

Do I remember that I am paid for my time, and that if I idle it away I am a dishonest servant?

Do I order myself lowly and reverently to all my betters?

Do I treat all above me with deference : all in the same rank, or in any rank below me, with respect, kindness, and consideration?

If a parent or householder.

Have I set my children or servants a religious example?

Have I corrected my children for their faults?—

Encouraged them for good behaviour?

Have I instructed them, or seen to it that they were instructed, in the Christian faith?

Have I taught them prayers, and taken care that they said them regularly and reverently?

Have I had family prayer regularly?

Have I kept my children from vicious companions and books?

Have I carefully seen to the purity and chastity of my household?

Have I watched over the conduct of my servants—been considerate and kind to them

when sick—given them ample opportunities of attending the celebration of the Eucharist, the public worship of the Church, and religious instruction?

VI.

THOU SHALT DO NO MURDER.

My duty towards my neighbour is—to hurt nobody by word or deed—to bear no malice nor hatred in my heart.

AM I careful not to use insulting, or cutting, or abusive language to, or respecting, any one?

Do I control my temper, or am I angry, and passionate, and easily provoked?

Do I hurt any one “by deed?”

Am I very careful not to injure the property—the peace of mind—the character—of any about me?

Have I struck any one in anger?

Do I render evil for evil, or railing for railing?

Do I strive and pray that I may bear no malice nor hatred in my heart?

Do I cherish uncharitable spiteful thoughts of those with whom I have been at variance?

Do I desire their hurt, or please myself with the thought of being revenged on them?

Have I refused to be reconciled, or repelled the advances of others towards reconciliation?

Do I strive to live peaceably with all men?

Do I sympathize with those in distress?

Do I strive and pray to be tender-hearted, kind, and forgiving?

VII.

THOU SHALT NOT COMMIT ADULTERY.

My duty is—to keep my body in temperance, soberness, and chastity.

HAVE I kept my body in temperance and soberness?

Have I eaten and drunk more than was necessary?

Have I been dainty, luxurious, or self-indulgent in the matter of food?

Do I indulge in sleep above what is needful—lie in bed in the morning—or give way to indolence or listlessness?

Have I kept my body in chastity?

Have I remembered that in Baptism my body was dedicated to God, and made the temple of His Spirit?

Have I put away all impurity of thought, word, and deed?

Have I dwelt with pleasure on thoughts

which I should be ashamed that others should know?

Have I spoken any indecent words?

Have I read with pleasure any immodest passages in books or newspapers?

Have I been present at immoral plays or indecent dances?

Have I kept from all impure actions?

Do I earnestly pray for purity of heart?

VIII.

THOU SHALT NOT STEAL.

My duty towards my neighbour is—to be true and just in all my dealings—to keep my hands from picking and stealing.

HAVE I been true and just in all my dealings?

In all matters of buying and selling have I done to others as I would they should do unto me?

Have I acquired anything unjustly, either by overreaching or misrepresentation, or by any other kind of fraud?

Have I kept my hands from “picking” as well as from stealing?

If I have got anything unjustly, have I restored it, or the value of it? Have I made amends for any wrong which I have done?

Am I careful to pay my debts?

Do I live within my means?

Have I been guilty of any meanness, or trickery, or evasion?

Do I learn and labour truly to get mine own living?

Do I bear my full share in the burdens of the Church?

Do I give according to my ability at the offertory, or for charitable institutions, or for the missions of the Church?

IX.

THOU SHALT NOT BEAR FALSE WITNESS
AGAINST THY NEIGHBOUR.

My duty towards my neighbour is—to keep my tongue from evil-speaking, lying, and slandering.

HAVE I circulated evil reports of my neighbour, or listened with pleasure to those who have spoken evil of him?

Have I attributed to some low motive any good action of my neighbour? Have I put a bad interpretation on my neighbour's conduct?

Have I on all occasions spoken the truth?

Have I misled others, or wilfully exaggerated any report, or misrepresented anything?

Have I wilfully allowed anyone to continue in any mistake or misconception?

Do I represent myself to be different from what I really am?

X.

THOU SHALT NOT COVET, &c.

My duty towards my neighbour is—not to covet nor desire other men's goods, but to learn and labour truly to get mine own living.

DO I put out of my heart at once any envious thoughts which may arise in it respecting the property—the position in society—the talents—or the popularity or fame of another?

Do I continually think about something which God has withheld from me?

Am I annoyed when I hear others praised?

Am I repining or discontented?

Do I endeavour to do my duty in that state of life to which God has called me?

Do I pray for grace to do my duty?



SHORTER FORM OF SELF-EXAMINATION, FOR
THOSE WHO COMMUNICATE MORE
FREQUENTLY.

WHAT is required of them who come
to the Lord's Supper?

To examine themselves, whether
they repent them truly of their
former sins, steadfastly purposing to lead a
new life; have a lively faith in God's mercy
through Christ, with a thankful remembrance
of His Death; and be in charity with all
men.

I.

Do I repent truly of my former sins?

Of such particular instances of my besetting
sin?

Of such particular instances of neglect of
prayer, or of hurrying over my prayers?

Of such instances of neglect of returning
thanks for mercies received?

Of such instances of want of God's holy
fear when I was in such company?

Of such instances of neglect of God's Holy
Day: or of

Irreverence in worship?

Wandering thoughts in prayer unchecked?

Have I been truly sorry for such known instances of neglect of duty as—

A child?

A servant?

A master?

A husband?

A wife?

Have I been sorry for such particular instances of excessive anger, ill-temper, malice, impurity, lust, harbouring unclean thoughts, dishonesty, falsehood?

What real sorrow, shame, or self-abhorrence have I felt? How have I shown it?

II.

Am I steadfastly purposing to lead a new life?

Am I praying earnestly to God to deliver me from such or such a sin?

Am I avoiding as far as possible the company—the places—the thoughts—which have been dangerous to me in the way of leading me into temptation?

Have I distinctly and continually called to mind that I have received Holy Baptism—that through God's grace then assigned to me, I might walk in newness of life?

Have I resolved to pray more heartily, to be more watchful, more self-denying, especially in respect of []?

Have I been more careful respecting—

The employment of my time?

My thoughts?

My general conversation?

My conversation with []?

Have I striven to be able to give more, or
do more for the poor, and for the Church?

III.

Have I a lively faith in God's Mercy through
Christ?

Do I firmly believe that, out of His infinite
Love to man, God brought about the Incarn-
ation—the Death—the Resurrection—the
Ascension, and the present Intercession of
His Son Jesus Christ?

Do I firmly believe that Jesus Christ is God
and Man, and that He has made a full, per-
fect and sufficient Sacrifice, Oblation, and
Satisfaction for all sin by His Death?

Do I earnestly plead with God in my prayers
the Merits and Death of Christ?

When I think of my sins, do I think of
them as done against the virtue and grace
of the Cross of Christ, and yet that through
this very Cross God can, and will, forgive
them?

IV.

Have I a thankful remembrance of Christ's
Death?

Am I now preparing for Holy Communion in order to please man, or to fulfil one duty out of many? Or in order that I may show forth before God the Death of Christ, and receive the benefits of that Death?

Do I believe with all my heart that God gave His Son not only to die for me, but also to be my spiritual food and sustenance in this Holy Sacrament?

Do I come with a real desire to receive in some heavenly way the Body and Blood of Christ, so that I may be in Him, and He in me?

Do I believe and acknowledge that there is in this Sacrament a very deep Mystery?

Do I pray that I may have that view of this Blessed Sacrament which God has revealed?

Do I pray earnestly that I may receive in it That Which God offers to me?

Do I put up, in private, thanksgivings and hymns for the Love displayed in Redemption?

v.

Am I in charity with all men?

Do I put away from me all bitterness, wrath, anger, clamour, evil-speaking?

Am I kind to others, tender-hearted, forgiving them, even as God for Christ's sake hath forgiven me?

Do I strive to stifle, as soon as they rise up in my mind, all envious, grudging, or revengeful thoughts?

Do I, to the utmost of my power, assist my neighbour in his poverty, distress, or sickness?



AFTER SELF-EXAMINATION.



CONFESS your sins to God in your own words, make particular mention of the circumstances which have increased their guilt and shame—make no excuses—be sure that God will take into full account all your weakness, and the power and craft of your enemy.

You may also use the following Psalm:—

PSALM LI. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

2. Wash me thoroughly from my wickedness: and cleanse me from my sin.

3. For I acknowledge my faults: and my sin is ever before me.

4. Against Thee only have I sinned, and done this evil in Thy sight: that Thou might-

est be justified in Thy saying, and clear when Thou art judged.

5. Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6. But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7. Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

8. Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

9. Turn Thy face from my sins : and put out all my misdeeds.

10. Make me a clean heart, O God : and renew a right spirit within me.

11. Cast me not away from Thy presence : and take not Thy holy Spirit from me.

12. O give me the comfort of Thy help again : and stablish me with Thy free Spirit.

13. Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

14. Deliver me from blood-guiltiness, O God, Thou that art the God of my health : and my tongue shall sing of Thy righteousness.

15. Thou shalt open my lips, O Lord : and my mouth shall show Thy praise.

16. For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

17. The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt Thou not despise.

18. O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.

Glory be, &c.

[Psalms vi., xxv., xxxii., xxxviii., lxxxvi., cxxx., and cxliii. are more or less penitential, and any of them may be used with, or instead of, this Psalm.]

TAKE PARTICULAR NOTICE OF THESE WORDS
OF THE CHURCH.

AND because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief ; that by the ministry of God's holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.



BEFORE COMMUNION.





MONDAY MORNING.

SCRIPTURE.

WHEN Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that Bread from heaven ; but My Father giveth you the true Bread from heaven. For the Bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this Bread. And Jesus said unto them, I am the Bread of life : he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst.—*St. John vi. 32-35.*

PSALM LXIII. *Deus, Deus meus.*

O GOD, Thou art my God : early will I seek Thee.

2. My soul thirsteth for Thee, my flesh also longeth after Thee : in a barren and dry land where no water is.

3. Thus have I looked for Thee in holiness : that I might behold Thy power and glory.

4. For Thy loving kindness is better than the life itself : my lips shall praise Thee.

5. As long as I live will I magnify Thee on

this manner : and lift up my hands in Thy Name.

6. My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth Thee with joyful lips.

7. Have I not remembered Thee in my bed : and thought upon Thee when I was waking?

8. Because Thou hast been my helper : therefore under the shadow of Thy wings will I rejoice.

9. My soul hangeth upon Thee : Thy right hand hath upholden me.

10. These also that seek the hurt of my soul : they shall go under the earth.

11. Let them fall upon the edge of the sword : that they may be a portion for foxes.

12. But the King shall rejoice in God ; all they also that swear by Him shall be commended : for the mouth of them that speak lies shall be stopped.

Glory be, &c.

PRAYER.

O MOST merciful GOD, incline Thine Ear to our prayers, and enlighten our hearts with the Grace of Thy HOLY SPIRIT, that we may worthily approach Thy Holy Mysteries. Grant that whatever we have done amiss in

time past at Thy Holy Altar, in sinful thoughts ; in want of due reverence ; in unworthy act, or neglect ; in vain repetition of words, or distraction of thought ; or in any other manner whatever ; may be mercifully pardoned by Thee. Let the Comforter, Who proceedeth from Thee, enlighten our minds, and lead us, according to the promise of Thy Son JESUS CHRIST, into all truth. Visit, and cleanse our consciences, that Thy SON our LORD JESUS CHRIST may find in us a dwelling-place prepared for Him. Grant us, Blessed LORD, to receive Thy Holy Sacrament not for our judgment to condemnation, but to the remission of all our sins, and for the preservation of our bodies and souls unto everlasting life. And grant that, having received the Body and Blood of Thy Dear SON, we may never be separated from Thee by sin, but may continue Thine for ever, and at last behold Thee face to face in Thy Kingdom of Glory, through JESUS CHRIST Thy SON our LORD. Amen.

Our Father, &c.



MONDAY EVENING.

SCRIPTURE.



ND as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is My Body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it : For this is My Blood of the new testament, which is shed for many for the remission of sins.—*St. Matthew xxvi. 26-28.*

HYMN.

1. JESU, dear Redeeming Lord,
Magnify Thy dying Word ;
In Thine Ordinance appear,
Come and meet Thy people here.
2. In the Rite Thou hast enjoin'd,
Let us all our Saviour find :
Drink Thy Blood for sinners shed,
Taste Thee in the broken Bread.
3. Thou our faithful hearts prepare,
Thou Thy pardoning Grace declare,
Thou Who hast for sinners died,
Show Thyself the Crucified.
4. All the power of sin remove,
Fill us with Thy perfect love :
Stamp us with the Stamp Divine,
Seal our souls for ever Thine.

[SELF-EXAMINATION : see pages 1-17 or 18-22.]

PRAYER.

O LORD JESU CHRIST, we believe that Thou Thyself, equal in all things to the FATHER, when Thou tookest upon Thee to deliver man, didst not abhor the Virgin's womb, but for us men wast made Man. We believe that out of love for us Thou didst, at the Last Supper, institute this Sacrament, and didst give to us Thine own Body and Blood for our meat and drink. And lastly, being obedient to Thy FATHER even unto death, Thou didst offer up Thyself as a Sacrifice for us upon the Altar of the Cross. Therefore do we hope in Thee, and with great confidence do we come to Thee, O LORD ! For what wilt Thou refuse, Who so lovedst us as to give Thyself for us ? We desire to love Thee also, good LORD, with all the strength of our hearts. Wherefore we humbly beseech Thee, that by the virtue of Thy Body and Blood, Thou wouldst effectually wean our hearts from all hurtful affections which hinder the profit of this Sacrament ; and unite us most closely with Thyself, that we may taste the sweetness of Thy Love, and be made one spirit with Thee ; that Thou mayest abide in us, and we in Thee ; that so nothing may ever be able to separate us from Thee. Grant this for Thy Name's sake. Amen.

Our Father, &c.

TUESDAY MORNING

SCRIPTURE.



VERILY, verily, I say unto you, He that believeth on Me hath everlasting life. I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die. I am the living Bread which came down from heaven : if any man eat of this Bread, he shall live for ever : and the Bread that I will give is My Flesh, which I will give for the life of the world.—*St. John* vi. 47-51.

PSALM XXXII. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3. For while I held my tongue : my bones consumed away through my daily complaining.

4. For Thy Hand is heavy upon me day and night : and my moisture is like the drought in summer.

5. I will acknowledge my sin unto Thee : and mine unrighteousness have I not hid.

6. I said, I will confess my sins unto the Lord : and so Thou forgavest the wickedness of my sin.

7. For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found : but in the great water-floods they shall not come nigh him.

8. Thou art a place to hide me in, Thou shalt preserve me from trouble : Thou shalt compass me about with songs of deliverance.

9. I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with Mine Eye.

10. Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11. Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12. Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

Glory be, &c.

PRAYER.

O LORD, I am about to receive the blessed Sacrament of the Body and Blood of JESUS CHRIST: how shall I that am

so great a sinner, dare to approach Thy Table? The heavens in Thy Sight are not clean, and the foundations of the earth shake at Thy Presence. Yet, LORD, Thou hast provided a special means whereby we may come to Thee, even by a new and living way, which Thou hast consecrated for us, through the veil, that is to say, the Flesh of Thy Son. In His Gospel He has left us a command, "Come unto Me all ye that are weary and heavy-laden." Which command I obey; and in confident assurance of Thy promise I trust Thou wilt have mercy upon me. Wash me throughly from my wickedness, and cleanse me from my sin, renew a right spirit within me, and of Thy Goodness direct me in this service, that all the faculties of my soul and body may be intent rightly to apprehend, and humbly to receive this Bread of Life; so that, by Thy Grace, I may obtain the virtue, fruit and benefits of the Death and Passion of my SAVIOUR, the remission of sins and everlasting Life, through JESUS CHRIST our LORD. Amen.

Our Father, &c.



TUESDAY EVENING.

SCRIPTURE.

FOR I have received of the Lord
that which also I delivered unto
you, That the Lord Jesus the same
night in which He was betrayed
took bread: and when He had given thanks,
He brake it, and said, Take, eat: this is My
Body, which is broken for you: this do in re-
membrance of Me. After the same manner
also He took the cup, when He had supped,
saying, This cup is the new testament in My
Blood: this do ye, as oft as ye drink it, in re-
membrance of Me.—1 Cor. xi. 23-25.

HYMN.

1. **J**ESU, at Whose supreme command
We thus approach to God,
Before us in Thy vesture stand,
Thy vesture dipt in Blood.
2. Obedient to Thy gracious Word
We break the hallow'd Bread,
Commemorate Thee, our dying Lord,
And trust on Thee to feed.
3. Saviour, to us Thyself reveal,
And make Thy Nature known,
Affix the Sacramental Seal,
And stamp us for Thine own.

4. The Cup of blessing bless'd by Thee,
Let it Thy Blood impart ;
The Bread Thy mystic Body be,
And cheer each languid heart.
5. The Grace which sure salvation brings
Let us herewith receive ;
Sate the hungry with good things,
The hidden Manna give.
6. The Living Bread sent down from heaven
In us vouchsafe to be ;
Thy Flesh for all the world is given,
And all may live by Thee.
7. O Lord, on us Thy Flesh bestow,
And let us drink Thy Blood,
Till all our souls are fill'd below
With all the Life of God.

[SELF-EXAMINATION: see pages 1-17 or
18-22.]

PRAYER.

O LORD GOD Almighty, Who hast given
Thine Only Begotten SON, not only
to die for our sins, but also to be our spiritual
food and sustenance in the Holy Communion,
grant me grace so to take this Holy Sacrament
that I may spiritually eat the Flesh of CHRIST
and drink His Blood : that thereby CHRIST
may dwell in me and I in Him : that I may

be one with CHRIST, and CHRIST one with me. Cleanse my sinful body by His Body; wash my soul in His most precious Blood; assure me by this Sacrament that Thou still hast favour and goodness towards me; that I am still, miserable and sinful as I have been, a very member incorporate in the mystical Body of Thy SON, which is the blessed Company of all faithful people; that I am still an heir through hope of Thine everlasting Kingdom. And, O merciful LORD GOD, grant that thus partaking of the Body and Blood of my LORD, my body and soul may be preserved to everlasting life, in Him and through Him Who alone is the Resurrection and the Life, our LORD and Saviour JESUS CHRIST. Amen.

Our Father, &c.



WEDNESDAY MORNING.

SCRIPTURE.



WHEN Jesus said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life ; and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him.—*John vi. 53-56.*

PSALM CXIX. *Legem pone.*

TEACH me, O Lord, the way of Thy statutes : and I shall keep it unto the end.

2. Give me understanding, and I shall keep Thy law : yea, I shall keep it with my whole heart.

3. Make me to go in the path of Thy commandments : for therein is my desire.

4. Incline my heart unto Thy testimonies : and not to covetousness.

5. O turn away mine eyes, lest they be-

hold vanity : and quicken Thou me in Thy way.

6. O stablish Thy word in Thy servant : that I may fear Thee.

7. Take away the rebuke that I am afraid of : for Thy judgments are good.

8. Behold, my delight is in Thy commandments: O quicken me in Thy righteousness.

Et veniat super me.

LET Thy loving mercy come also unto me, O Lord: even Thy salvation, according unto Thy word.

2. So shall I make answer unto my blasphemers : for my trust is in Thy word.

3. O take not the word of Thy truth utterly out of my mouth : for my hope is in Thy judgments.

4. So shall I always keep Thy law: yea, for ever and ever.

Glory be, &c.

PRAYER.

O LORD my GOD, do Thou assist Thy servant with the help of Thy Holy Spirit, that I may worthily and devoutly draw near unto Thy holy Altar ; that I may have grace to honour this mighty Mystery with due faith, reverence, and gratitude ; and that I

may receive it with a pure intention and faithful perseverance. May I give diligence, also, to adorn the state of life to which Thou hast been pleased to call me, with charity, purity, humility, gentleness, patience, and sobriety, and with such behaviour as becometh a disciple of the LORD JESUS; that my service may be pleasing unto Thee, to Thy greater Glory, the good of Thy Church, and my own and my neighbour's salvation. Be Thou gracious to me, O merciful God, and grant to me, Thy poor needy creature, in this Holy Sacrament, such a sense of Thine Infinite Love in that Thou hast given Thine only-begotten SON, not only to die for us, but to be our Spiritual food and sustenance, that my faith in Thee may become more strong, that my hope in Thy Goodness may be increased, and that my love to Thee and to my neighbour may, by the tasting of this heavenly Manna, never decay. This I ask for JESUS CHRIST's sake. Amen.

Our Father, &c.



WEDNESDAY EVENING.

SCRIPTURE.



OR as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.—1 *Cor.* xi. 26-29.

HYMN.

1. **H**OW dreadful is the Mystery
Which instituted, Lord, by Thee,
Or life or death conveys !
Death to the impious and profane ;
Nor shall our faith in Thee be vain
Who here expect Thy Grace.
2. Who eats unworthily this Bread
Pulls down Thy curses on his head,
And eats his deadly bane ;
And shall not we who rightly eat,
Live by the salutary Meat,
And equal blessing gain ?

3. Destruction if Thy Body shed,
And strike the souls of sinners dead,
Who dare the signs abuse ;
Surely the Instrument Divine
To all who are, or would be, Thine,
Shall saving health diffuse.
4. Saviour of life and joy and bliss,
Pardon, and power, and perfect peace
We shall herewith receive ;
The Grace vouchsafed to faith is given,
And we that eat the Bread of Heaven
The life of Heaven shall live.

[SELF-EXAMINATION : see pages 1-17 or
18-22.]

PRAYER.

O MY GOD, Thou knowest my great poverty and misery, and that of myself I can do nothing; Thou knowest how unworthy I am of this infinite favour, and that Thou alone canst make me worthy. Since Thou art so good as to call me thus to Thyself, add this one bounty more to all the rest, to prepare me for Thyself. Cleanse my soul from its stains, clothe it with the wedding garment of charity, adorn it with all virtues, and make it a fit abode for Thee. Drive sin and the devil far from this dwelling which

Thou art here pleased to choose for Thyself, and make me one according to Thine own Heart; that this heavenly visit which Thou designest for my salvation may not, by my unworthiness, be perverted to my damnation. Never let me be guilty of Thy Body and Blood by an unworthy Communion; for the sake of this same precious Blood, Which Thou hast shed for me, deliver me from so great an evil.

O LORD, I will come, trusting in Thy manifold and great mercies. I will come because Thou callest sinners unto Thee. I will come because Thou hast said, "He that eateth Me even he shall live by Me." Do Thou so assist me by Thy Grace that I may receive all the benefits of this Sacrament. Grant this for Thy Mercies' sake.—Amen.

Our Father, &c.



THURSDAY MORNING.

SCRIPTURE.



SPEAK as to wise men ; judge ye what I say. The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.—1 Cor. x. 15-17.

PSALM LXXXIV. *Quam dilecta!*

○ HOW amiable are Thy dwellings :
Thou Lord of hosts !

2. My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even Thy altars, O Lord of hosts, my King and my God.

4. Blessed are they that dwell in Thy house : they will be alway praising Thee.

5. Blessed is the man whose strength is in Thee : in whose heart are Thy ways.

6. Who going through the vale of misery

use it for a well : and the pools are filled with water.

7. They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8. O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9. Behold, O God our defender : and look upon the face of Thine Anointed.

10. For one day in Thy courts : is better than a thousand.

11. I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12. For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall He withhold from them that live a godly life.

13. O Lord God of hosts : blessed is the man that putteth his trust in Thee.

Glory be, &c.

PRAYER.

I DESIRE, O Heavenly FATHER, to celebrate the Death of Thy dear SON as the one all-atoning Sacrifice, and the only Foundation of our hope. I desire, while commemorating His Death, to join myself with His Intercession in Heaven for us, and to declare

my expectation of His Coming to Judgment. Grant, I pray Thee, that all the blessings which He by His Death hath procured for us, such as pardon, peace, adoption, sanctification, and the hope of eternal life, may by this Sacrament be sealed to us afresh. Give us a sweet sense of communion with all Thy Saints, and may the love of Christ and the love of one another be greatly increased within us. May we return from Thine Altar with our consciences quieted, our corruptions subdued, our graces increased, and our souls strengthened for the spiritual warfare.

Greatly increase the number of those who receive the Body and Blood of Thy Son to everlasting life; enlarge all the borders of Thy Kingdom, till all the ends of the world remember the Sufferings of CHRIST and return to Thee, and all the kindreds of the nations worship before Thee. Grant this for the same Thy Son JESUS CHRIST's sake. Amen.

Our Father, &c.



THURSDAY EVENING.

SCRIPTURE.

PURGE out therefore the old leaven,
that ye may be a new lump, as ye
are unleavened. For even Christ
our Passover is sacrificed for us :
Therefore let us keep the feast, not with old
leaven, neither with the leaven of malice and
wickedness ; but with the unleavened bread
of sincerity and truth.—1 *Cor.* v. 7, 8.

HYMN.

1. **A**MAZING love to mortals shew'd !
The sinless Body of our God
Was fasten'd to the tree ;
And shall our sinful members live ?
No, Lord, they shall not Thee survive,
They all shall die with Thee.
2. The feet which did to evil run,
The hands which hurtful deeds have done,
The greedy heart and eyes,
Base weapons of iniquity,
We offer up to death with Thee
A whole burnt sacrifice.
3. Our sins are on Thine Altar laid,
We do not for their being plead,
Or circumscribe Thy Power :

Bound on Thy Cross Thou seest them lie :
Let all this cursed Adam die,
Die, and revive no more.

4. Root out the seeds of pride and lust,
That each may of Thy Passion boast
Which doth the freedom give :
"The world to me is crucified,
And I who on His Cross have died
To God for ever live."

[SELF-EXAMINATION : see pages 1-17, or
18-22.]

PRAYER.

O GREAT High Priest, the true Priest,
JESUS CHRIST, Who lovest purity and
innocence, extinguish in me, by the heavenly
dew of Thy Blessing, whatever may kindle
evil desire ; that so a calm purity of mind
and body may abide in me. Mortify in my
members the lusts of the flesh and every
hurtful emotion [especially] ;
and give me, with Thy other gifts which
please Thee, true and persevering chastity ;
that I may with chaste body and pure heart
join in offering through Thee this Sacrifice of
praise and thanksgiving. For with what con-
trition of heart and fountain of tears, with
what reverence and awe, with what purity

of mind and body should that Divine and Heavenly Sacrifice be celebrated, wherein Thy FLESH is our Meat indeed, and Thy BLOOD is our Drink indeed; wherein things lowest and Highest, earthly and Divine, are united; where is the presence of Thy holy Angels; and where Thou art, in a wonderful and unspeakable way, both Sacrifice and Priest. For Thy mercy's sake grant that the words of my mouth and the meditation of my heart may be always acceptable in Thy sight: O LORD my Strength and my Redeemer.

Our Father, &c.



FRIDAY MORNING.

SCRIPTURE.



He is despised and rejected of men ;
a Man of sorrows, and acquainted
with grief : and we hid as it were
our faces from Him ; He was
despised, and we esteemed Him not. Surely
He hath borne our griefs, and carried our
sorrows : yet we did esteem Him stricken,
smitten of God, and afflicted. But He was
wounded for our transgressions, He was
bruised for our iniquities : the chastisement
of our peace was upon Him ; and with His
stripes we are healed.—*Isaiah liii. 3-5.*

PSALM CXLI. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider
my desire : hearken unto me for Thy
truth and righteousness' sake.

2. And enter not into judgment with Thy
servant : for in Thy sight shall no man living
be justified.

3. For the enemy hath persecuted my soul,
he hath smitten my life down to the ground :
he hath laid me in the darkness, as the men
that have been long dead.

4. Therefore is my spirit vexed within me :
and my heart within me is desolate.

5. Yet do I remember the time past ; I
muse upon all Thy works : yea, I exercise
myself in the works of Thy hands.

6. I stretch forth my hands unto Thee :
my soul gaspeth unto Thee as a thirsty land.

7. Hear me, O Lord, and that soon, for my
spirit waxeth faint : hide not Thy face from
me, lest I be like unto them that go down
into the pit.

8. O let me hear Thy loving kindness be-
times in the morning, for in Thee is my trust :
shew thou me the way that I should walk in,
for I lift up my soul unto Thee.

9. Deliver me, O Lord, from mine enemies :
for I flee unto Thee to hide me.

10. Teach me to do the thing that pleaseth
Thee, for Thou art my God : let Thy loving
Spirit lead me forth into the land of righte-
ousness.

11. Quicken me, O Lord, for Thy Name's
sake : and for Thy righteousness' sake bring
my soul out of trouble.

12. And of Thy goodness slay mine
enemies : and destroy all them that vex my
soul ; for I am Thy servant.

Glory be, &c.

PRAYER.

LORD JESU, Who for our Redemption didst will to be betrayed ; to be bound ; to be led as a lamb to the slaughter ; to be brought before Annas, Caiaphas, Pilate, and Herod ; to be accused by false witnesses ; to be scourged and mocked ; to be spit upon ; to be crowned with thorns ; to be buffeted and struck with a reed ; to be blindfolded ; to be stripped of Thy garments ; to be nailed to the Cross of shame ; to be counted amongst thieves ; to have vinegar and gall given Thee to drink : do Thou, O LORD, by these Thy most Holy Sufferings, which I unworthy recount, and by Thy Holy Cross, and Sacred Death, deliver me from all my sins, and grant me grace, faithfully and acceptably to approach Thy Holy Altar. Send Thy HOLY GHOST, and make me worthy to draw nigh unto the Sacrifice which Thou hast instituted ; and grant that the power and operation of the Cleanser of sins, and the Healer of wounds, may take from me all that is displeasing unto Thee, and may pour into my heart the most precious of Thy gifts and graces, by which I may now communicate holily, and hereafter may live according to Thy Blessed Will. Amen.

Our Father, &c.

FRIDAY EVENING.

SCRIPTURE.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; And were all baptized unto Moses in the cloud and in the sea ; And did all eat the same spiritual meat ; And did all drink the same spiritual drink : for they drank of that spiritual Rock that followed them : and that Rock was Christ. But with many of them God was not well pleased : for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.—1 *Cor.* x. 1-6.

HYMN.

1. **R**OCK of ages, cleft for me,
Let me hide myself in Thee ;
Let the Water and the Blood,
From Thy riven Side which flow'd,
Be of sin the double cure,
Cleanse from guilt and make me pure.
2. Not the labours of my hands
Can fulfil Thy Law's demands ;

Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone ;—
Thou must save, and Thou alone.

3. Nothing in my hand I bring,
Simply to Thy Cross I cling,
Naked, come to Thee for dress,
Helpless, look to Thee for Grace ;
Vile, I to the Fountain fly ;—
Wash me, Saviour, or I die.
4. While I draw this fleeting breath,
When mine eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy Judgment Throne,—
Rock of ages, cleft for me,
Let me hide myself in Thee.

[SELF-EXAMINATION : see pages 1-17, or
18-22.]

PRAYER.

O LORD, I desire to commemorate
Thy Death at Thine Altar. I know,
O my LORD and GOD, that a bare remem-
brance of Thee is not enough ; O do Thou
fix in me such a remembrance of Thee, as is
suitable to the infinite Love I have to bear
in mind ; work in me all those holy and
heavenly affections which become the dis-

ciple of a Crucified Saviour. O Merciful JESUS, let that immortal Food, which in the Holy Eucharist Thou vouchsafest me, instil into my weak and languishing soul new supplies of grace, new life, new love, vigour, and holy resolution, that I may never more faint, or droop, or be wearied in my duty. O my God, Thou Who alone changest the heart, O be Thou pleased to change mine ; change my coldness to Thee into an entire love of Thee. O give me a filial repentance, that with a broken and contrite heart, I may mourn and repent for all my past sins, and for ever forsake them. O Heavenly FATHER, settle in my soul a lively faith in Thy Mercy through CHRIST, a firm belief in all Thy Love to sinners, and a loving reliance on the Merits of thy Crucified SON, and of my acceptance in Him. Grant this for JESUS CHRIST's sake.

Our Father, &c.



SATURDAY MORNING.

SCRIPTURE.

BUT God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His Blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the Death of His Son, much more, being reconciled, we shall be saved by His Life. And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the Atonement.—*Rom. v. 8-11.*

PSALM LXXXV. *Benedixisti, Domine.*

LORD, Thou art become gracious unto Thy land: Thou hast turned away the captivity of Jacob.

2. Thou hast forgiven the offence of Thy people: and covered all their sins.

3. Thou hast taken away all Thy displeasure: and turned Thyself from Thy wrathful indignation.

4. Turn us then, O God our Saviour: and let Thine anger cease from us.

5. Wilt Thou be displeased at us for ever:

and wilt Thou stretch out Thy wrath from one generation to another?

6. Wilt Thou not turn again, and quicken us : that Thy people may rejoice in Thee ?

7. Shew us Thy mercy, O Lord : and grant us Thy salvation.

8. I will hearken what the Lord God will say concerning me : for He shall speak peace unto His people, and to His saints, that they turn not again.

9. For His salvation is nigh them that fear Him : that glory may dwell in our land.

10. Mercy and truth are met together : righteousness and peace have kissed each other.

11. Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12. Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13. Righteousness shall go before Him : and He shall direct His going in the way.

Glory be, &c.

PRAYER.

O LORD GOD, if I wait till I am worthy I shall never draw near to Thy Holy Sacrament, but Thou hast commanded us to do this, and so I come trusting only in Thy

Mercy. I confess that I have sinned against Thee. I have spoken idle and wrong words. I have harboured vain and sinful thoughts. Wash me from sin in my Saviour's Blood : cleanse my heart, and keep my lips from speaking any harsh, proud, or bitter words. May I never dare to keep any wicked or unclean, any angry or unforgiving thoughts in my heart, but make me to forgive as I myself desire to be forgiven. Make me content with what Thou seest fit to order for me. Keep me from coveting those things which do not belong to the state of life to which Thou hast called me. Grant that I may not be over anxious about the things of this world, but make me above all things to desire the Grace of Thy HOLY SPIRIT. Give me more faith in my Saviour, and a more earnest desire to feed upon Him in this Holy Sacrament. All this I ask for JESUS CHRIST'S sake. Amen.

Our Father, &c.



SATURDAY EVENING.

SCRIPTURE.

WE have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own Blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.—*Hebr. xiii. 10-16.*

HYMN.

1. **O** THOU Eternal Victim, slain
A Sacrifice for guilty man,
By the Eternal Spirit made
An Offering in the sinner's stead;
Our Everlasting Priest art Thou,
And plead'st Thy Death for sinners now.

2. Thy Offering still continues new ;
Thy Vesture keeps its bloody hue ;
Thou stand'st the ever-slaughter'd Lamb ;
Thy Priesthood still remains the same ;
Thy years, O God, shall never fail,
Thy Goodness is unchangeable.
3. O that our faith may never move,
But stand unshaken as Thy Love !
Sure evidence of things unseen,
Now let it pass the years between,
And view Thee bleeding on the Tree,
My God, Who dies for me, for me. Amen.

[SELF-EXAMINATION : see pages 1-17 or
18-22.]

PRAYER.

ALMIGHTY EVERLASTING GOD, behold
I draw near to the Sacrament of Thine
Only-Begotten Son, our LORD JESUS CHRIST ;
I come like a sick man to the Healer of Life ;
unclean, I come to the Fountain of Mercy ;
blind, I come to the Light of Eternal Bright-
ness ; poor and needy, to the LORD of Hea-
ven and earth. I pray Thee, therefore, that,
out of the greatness of Thy boundless Ful-
ness, Thou wouldest vouchsafe to cure my
sickness, to wash my filthiness, to give light
to my blindness, to make rich my poverty, to

clothe my nakedness, that I may receive the Bread of Angels, the King of Kings, the LORD of LORDS, with such reverence and humility, with such contrition and devotion, with such purity and faith, with such purpose and intention, as may help on the salvation of my soul. Grant, I pray Thee, that I may receive, not only the Sacrament of the Lord's Body and Blood, but also the Substance and Power of the Sacrament. O most Gracious God, grant me so to receive the Body of our LORD JESUS CHRIST, that I may at length behold with open face Thy Beloved Son, Whom I purpose now to receive sacramentally, Who ever liveth and reigneth with Thee, in the Unity of the HOLY GHOST, one God, world without end. Amen.

Our Father, &c.



SUNDAY MORNING.

SCRIPTURE.

HAVING therefore, brethren, boldness to enter into the holiest by the Blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His Flesh; And having an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) And let us consider one another to provoke unto love and to good works.—*Heb.* x. 19-24.

PSALM XXVI. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2. Examine me, O Lord, and prove me : try out my reins and my heart.

3. For Thy loving-kindness is ever before mine eyes : and I will walk in Thy truth.

4. I have not dwelt with vain persons :

neither will I have fellowship with the deceitful.

5. I have hated the congregation of the wicked ; and will not sit among the ungodly.

6. I will wash my hands in innocency, O Lord : and so will I go to Thine altar ;

7. That I may shew the voice of thanksgiving : and tell of all Thy wondrous works.

8. Lord, I have loved the habitation of Thy house : and the place where Thine honour dwelleth.

9. O shut not up my soul with the sinners : nor my life with the blood-thirsty :

10. In whose hands is wickedness : and their right hand is full of gifts.

11. But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12. My foot standeth right : I will praise the Lord in the congregations. Glory be, &c.

PRAYER.

MOST Merciful God, Who wilt be sanctified in the hearts of those who come nigh Thee, give me Thy Grace and HOLY SPIRIT, that obeying Thy Son's command, I may be a partaker of His most Blessed Body and Blood. Throughout this my duty and service set forth before mine eyes my Crucified LORD. Bring all His Love to my remem-

brance, and keep out of my heart all that would distract it from Him. Deliver me from the sin of eating and drinking unworthily, lest I receive judgment instead of blessing. Save me from a light and irreverent, as well as from a carnal and worldly spirit. Give me, I humbly entreat Thee, all the benefits which my Saviour designed by this Sacrament to convey to His people. Teach me so to discern the Lord's Body, that He Himself may be made known to me in the breaking of Bread.

May the power of His Crucified and Risen Body be effectual to the complete mortification within me of all sin [especially] and to the strengthening of my faith and the deepening of my love to Thee, and to my Christian brethren. Grant this, O FATHER, for the same Thy Son JESUS CHRIST'S sake. Amen.

Our Father, &c.



ON TAKING YOUR PLACE IN CHURCH.

PSALM XLIII. *Judica me, Deus.*



IVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2. For Thou art the God of my strength, why hast Thou put me from Thee : and why go I so heavily, while the enemy oppresseth me ?

3. O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

4. And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto Thee, O God, my God.

5. Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6. O put thy trust in God : for I will yet give Him thanks, which is the help of my countenance, and my God.

Glory be to the Father, &c.

HYMN.

1. **A**UTHOR of Life Divine,
Who hast a table spread
Furnished with mystic Wine
And everlasting Bread,

Preserve the Life Thyself hast given,
And feed, and train us up for Heaven.

2. Our needy souls sustain
 With fresh supplies of love,
Till all Thy Life we gain
 And all Thy Fulness prove ;
And strengthened by Thy perfect Grace,
Behold without a veil Thy Face.

PRAYER.

WE supplicate and entreat Thy Goodness that this Mystery, planned for our salvation, may not be to the condemnation of any of these Thy people, but to the blotting out of sin, and to the renewal of soul and body. May all our service be well pleasing to Thee our GOD and FATHER, through the Mercy and Love towards men of Thine Only-Begotten Son JESUS CHRIST.

O King of peace, give us Thy peace, keep us in love and charity ; be our GOD, for we know none beside Thee, we call upon Thy Name : Grant unto our souls the life of righteousness, that the death of sin may not prevail against us or any of Thy people.



THE
ORDER OF THE ADMINISTRATION
OF THE LORD'S SUPPER, OR
HOLY COMMUNION.

¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him; and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table, at the Communion-time, having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following the People kneeling.*



OUR Father, Which art in heaven,
Hallowed be Thy Name. Thy
kingdom come. Thy will be done
in earth, As it is in heaven. Give
us this day our daily bread. And forgive us
our trespasses, As we forgive them that tres-
pass against us. And lead us not into temp-
tation ; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto Whom all hearts
be open, all desires known, and from
Whom no secrets are hid ; Cleanse the
thoughts of our hearts by the inspiration of
Thy Holy Spirit, that we may perfectly love
Thee, and worthily magnify Thy holy Name ;
through Christ our Lord. *Amen.*

*¶ Then shall the Priest, turning to the people,
rehearse distinctly all the TEN COM-
MANDMENTS ; and the people still kneel-
ing shall, after every Commandment, ask God
mercy for their transgression thereof for the
time past, and grace to keep the same for the
time to come, as followeth.*

Minister.

GOD spake these words, and said ; I am
the Lord thy God : Thou shalt have
none other gods but Me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them ; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltless, that taketh His Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord Thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six

days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, Whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen Servant *VICTORIA*, our Queen and Governor, that she (knowing Whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance; through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and

turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *VICTORIA* Thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, the portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse.*

[Whilst the Minister gives out the Gospel, say secretly,

THE Lord open thy lips to read, and our hearts to understand, the Holy Gospel of the God of Peace; in the name of the

FATHER, and of the SON, and of the Holy GHOST. Amen.

*Before the Holy Gospel, say aloud,
Glory be to Thee, O LORD.*

*After the Holy Gospel, say,
Thanks be to Thee, O LORD.]*

¶ *And the Gospel ended, shall be sung or said
the Creed following, the people still standing,
as before.*

[If you have time, say secretly,

O GOD, may I with my heart
believe unto righteousness,
and with my mouth make confession
unto salvation.]

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father ; by Whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was

made Man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

[*When the Creed is ended, say secretly,*

GRANT, O LORD, that I may live and die in the faith and communion of Thy One, Holy, Catholic, and Apostolic Church.]

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of*

the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him anything but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.*

[When the Minister reads the Offertory sentences say,

KEEP me, O GOD, from all idle and vain expenses, that I may always have to give to him that needeth; and graciously accept these alms now offered unto Thee, for JESUS CHRIST'S sake. Amen.

At the Offertory, when you make your offering, say,

O LORD, Who hast given me all that I have, yea, even

Thine own Son to become my Salvation, I give unto Thee a small portion of what is Thine own.]

LET your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven.—*St. Matth. v.*

Lay not up for yourselves treasure upon the earth : where the rust and moth doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through and steal.—*St. Matth. vi.*

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the Law and the Prophets.—*St. Matth. vii.*

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of My Father Which is in heaven.—*St. Matth. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore fourfold.—*St. Luke xix.*

Who goeth a warfare at any time of his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who

feedeth a flock, and eateth not of the milk of the flock?—1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?—1 *Cor.* ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.—1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.—2 *Cor.* ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.—*Gal.* vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith.—*Gal.* vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry anything out.—1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.—*1 Tim. vi.*

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have showed for His Name's sake, who have ministered unto the saints, and yet do minister.—*Heb. vi.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased.—*Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?—*1 St. John iii.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee.—*Tobit iv.*

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.—*Tobit iv.*

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again.—*Prov. xix.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble.—*Psalm xli.*

¶ *Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

[*Whilst this is being done you will have time to say secretly the following prayer for your fellow offerers.*

RECEIVE, O LORD, into Thy Holy Heaven the oblations of those who offer much or little, privately or openly ; of those who desired and had not wherewithal to offer : and of those who have this day brought their offerings : receive them as Thou didst the gifts of Thy righteous Abel, the sacrifice of our Father Abraham, the incense of Zacharias, the alms of Cornelius, and the two mites of the widow ; receive their offerings of praise and

thanksgiving, and for their earthly things give them heavenly, for their temporal, eternal, through JESUS CHRIST our LORD.]

¶ *And when there is a Communion, the Priest shall then place upon the table so much Bread and Wine, as he shall think sufficient.*

[*Prayer while the Bread and Wine are being placed on the Altar.*

A CCEPT, O merciful God, this offering which we make Thee; and grant that the fulness of Thy Blessing may rest upon it; and that through the Power of the HOLY GHOST we may indeed receive the Body and Blood of JESUS our SAVIOUR. Amen.]

After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

A LMIGHTY and everliving God, Who by thy holy Apostle hast taught us to make prayers, and supplications, and to give

thanks, for all men ; We humbly beseech

** If there be
no alms or ob-
lations, then
shall the words
[of accepting our
alms and obla-
tions] be left out
unsaid.*

Thee most mercifully [** to ac-
cept our alms and oblations,
and*] to receive these our
prayers, which we offer unto
Thy Divine Majesty ; beseech-
ing Thee to inspire continually
the universal Church with the

spirit of truth, unity, and concord : And grant,
that all they that do confess Thy holy Name
may agree in the truth of Thy holy Word, and
live in unity, and godly love. We beseech Thee
also to save and defend all Christian Kings,
Princes, and Governours ; and specially Thy
Servant *VICTORIA* our Queen ; that under
her we may be godly and quietly governed :
And grant unto her whole Council, and to
all that are put in authority under her, that
they may truly and indifferently minister jus-
tice, to the punishment of wickedness and
vice, and to the maintenance of Thy true
religion, and virtue. Give grace, O heavenly
Father, to all Bishops and Curates, that they
may both by their life and doctrine set forth
Thy true and lively Word, and rightly and
duly administer Thy holy Sacraments : And
to all Thy people give Thy heavenly grace ;
and especially to this congregation here pre-
sent ; that, with meek heart and due reve-

rence, they may hear, and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

[If there is any pause in the service here, employ the time in earnest prayer. You will find suitable forms in pages 106 to 114, or use any of the prayers in the former part (pp. 27 to 66).]

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must

consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; (for then we spiritually eat the Flesh of Christ, and drink His Blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us ;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour ; we eat and drink our own damnation, not considering the Lord's Body ; we kindle God's wrath against us ; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and stedfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the Death and Passion of our Saviour Christ, both God and Man ; Who did humble

Himself, even to the Death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious Blood-shedding He hath obtained to us; He hath instituted and ordained holy Mysteries, as pledges of His Love, and for a continual remembrance of His Death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the Holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take

this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers ; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; we acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name ; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present), stand up, and turning himself to the People, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father,
Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

COME unto Me all that travail and are heavy laden, and I will refresh you.—
St. Matth. xi. 28.

[Here say secretly,

LORD, I come to Thee in
the Sacrament of Thy Love,
strengthen and refresh me with
Thy Body and Blood.]

So God loved the world, that He gave His only-begotten Son; to the end that all that

believe in Him should not perish, but have everlasting life.—*St. John* iii. 16.

LORD, I believe ; increase my faith, so that eating the Bread of Life, and drinking the Blood of the New Covenant, I may have everlasting life.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.—*1 Tim.* i. 15.

LORD, I believe that this saying is true, and I receive it. Save me from my sin.

Hear also what Saint John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and He is the propitiation for our sins.—*1 St. John* ii. 1.

O DIVINE Advocate, in this Holy Mystery which Thou hast ordained, intercede for us, and apply to us Thy Blood.

¶ *After which the Priest shall proceed, saying,*
Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord,
 *Holy Father, Almighty, Everlasting God.

• *These words*
 [Holy Father]
must be omitted on
 Trinity Sunday.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most high. *Amen.*

Proper Prefaces.

Upon Christmas-day, and seven days after.

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us; Who, by the operation of the

Holy Ghost, was made very Man of the substance of the Virgin Mary His mother and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord : for He is the very Paschal Lamb, Which was offered for us, and hath taken away the sin of the world ; Who by His Death hath destroyed death, and by His Rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH Thy most dearly beloved Son Jesus Christ our Lord ; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

THROUGH Jesus Christ our Lord : according to Whose most true promise, the Holy Ghost came down as at this time

from heaven with a sudden great sound, as it had been a mighty wind; in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.*

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

[*Whilst the Priest is ordering the Bread and Wine say secretly,*

SEND down Thy Spirit and Blessing upon this means of

Grace and Salvation which Thou
Thyself, O JESUS, hast ordained.

Or,

HEAR us, O Merciful FATHER,
we beseech Thee, and with
Thy HOLY SPIRIT and Word vouch-
safe to bless and sanctify these Thy
gifts and creatures of bread and
wine, that they may be unto us the
Body and Blood of Thy most dearly
Beloved SON JESUS CHRIST.]

THE CONSECRATION.

ALMIGHTY God, our heavenly Father,
Who of Thy tender mercy didst give
Thine only Son Jesus Christ to suffer death
upon the Cross for our redemption ; Who
made there (by His one oblation of Himself
once offered) a full, perfect, and sufficient
sacrifice, oblation, and satisfaction, for the
sins of the whole world ; and did institute,
and in His holy Gospel command us to con-
tinue, a perpetual memory of that His precious
Death, until His coming again ; Hear us, O
merciful Father, we most humbly beseech
Thee ; and grant that we receiving these Thy
creatures of bread and wine, according to Thy

Son our Saviour Jesus Christ's holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood : Who, in the same night that He

** Here the Priest is to take the Paten into his hands :*

† And here to break the Bread :

‡ And here to lay his hand upon all the Bread.

§ Here he is to take the Cup into his hand :

|| And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

was betrayed, * took Bread ; and, when He had given thanks, † He brake it, and gave it to His disciples, saying, Take, eat, † THIS IS MY BODY Which is given for you : Do this in remembrance of Me. Likewise after supper He § took the Cup ; and, when He had given thanks, He gave it to them, saying, Drink ye all of this ; for THIS || IS MY BLOOD OF THE NEW TESTAMENT, Which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

[Whilst the Priest is praying secretly, or preparing to communicate, on no account omit to say most reverently and devoutly this prayer.

O LORD and Heavenly FATHER, according to the Institution

of Thy dearly Beloved Son our SAVIOUR JESUS CHRIST, we Thy humble servants [in union with Thy whole Church] do celebrate and make here before Thy Divine Majesty, with these Thy Holy Gifts, the Memorial which Thy Son hath willed us to make; and having in remembrance His Blessed Passion, Mighty Resurrection, and Glorious Ascension, we render unto Thee most hearty thanks for the innumerable benefits procured unto us by the same, and we beseech Thee to command that these our prayers and supplications, by the ministry of Thy Holy Angels, be brought up into Thy Holy Tabernacle before the sight of Thy Divine Majesty, through CHRIST our LORD.

O Lamb of God, That takest away the sins of the world, have mercy upon us;

O Lamb of God, That takest away the sins of the world, have mercy upon us.

O Lamb of God, That takest away the sins of the world, grant us Thy peace.]

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that, to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ,
Which was given for thee, preserve thy
body and soul unto everlasting life. Take
and eat This in remembrance that Christ died
for thee, and feed on Him in thy heart by
faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to
any one shall say,*

THE Blood of our Lord Jesus Christ
Which was shed for thee, preserve thy
body and soul unto everlasting life. Drink
This in remembrance that Christ's Blood was
shed for thee, and be thankful.

*[Before you go up to communicate say
the following Hymn.]*

NOW, my tongue, the Mystery telling
Of the glorious Body sing,
And the Blood, all price excelling,
Which the Gentiles' Lord and King,

In a Virgin's womb once dwelling,
Shed for this world's ransoming.

Given for us, and condescending
To be born for us below,
He with men in converse blending
Dwelt the seed of truth to sow,
Till He closed with wondrous ending
His most patient Life of woe.

That last night, at supper lying,
'Mid the Twelve, His chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand ;
Then, more precious Food supplying,
Gives Himself with His own Hand.

Word-made-Flesh true Bread He maketh
By His Word His Flesh to be ;
Wine, His Blood ; which whoso taketh
Must from carnal thoughts be free ;
Faith alone, though sight forsaketh,
Shows true hearts the Mystery.

Therefore we, before Him bending,
This great Sacrament revere ;
Types and shadows have their ending,
For the newer Rite is here ;
Faith, our outward sense befriending,
Makes our inward vision clear.

Amen.

And this prayer.

O GOD Who art Great, Great in Name and Counsel, Mighty in Thy works, the GOD and FATHER of Thy Holy Child JESUS, our SAVIOUR; look down upon us and upon all Thy flock which Thou hast chosen through Him to the Glory of Thy Name; sanctify us in body and soul, and grant that we, being purified from all filthiness of flesh and spirit, may partake of the Mystic Blessings laid up for us before Thee, and count none of us unworthy of Them, but be Thou our Supporter, Helper and Defender, through Thy CHRIST, with Whom Glory, Honour, and Praise be to Thee, and to the HOLY GHOST for ever.

Before you leave your place to approach the Altar pray earnestly against your besetting sin or sins, and pray for the graces that you feel you need most. Mention also to God any particular blessings which you desire for yourself, for your family, or for your parish, or for the whole

Catholic Church, or the Church of England. If you have not time before communicating, you can do this immediately after, when you have returned to your place. You will find some forms of prayer and intercession in pages 106 to 114 of this Manual.

When you are ready to go up to the Altar say,

O LORD our God, the Bread That came down from Heaven is the Life of the world. I have sinned against Heaven and before Thee, and am not worthy to partake of the immaculate Mysteries : But, O merciful God, forgive Thou mine offences, and make me worthy by Thy Grace, that I may receive Thy Holy Body and Precious Blood, not to my condemnation, but to the remission of my sins and eternal Life. Amen.

On kneeling at the Altar say,

L ORD, I am not worthy that Thou shouldest come under my roof, but speak the word only, and Thy servant shall be healed.

*As the Priest approaches you with
the Paten say,*

THOU hast said, The Bread
that I will give is My Flesh,
which I will give for the Life of the
world. Be it unto me according
to Thy Word.

*As the Priest approaches you with
the Chalice say,*

THOU hast said, My Blood is
drink indeed. I will receive
the Cup of Salvation, and call upon
the Name of the Lord.

*When you have returned to your
place say,*

GLORY be to Thee, O JESUS,
my LORD and my GOD, for
thus feeding my soul with Thy most
blessed Body and Blood. O let
this heavenly Food transfuse new
life and new vigour into my soul,
and into the souls of all who are
now communicating, that our faith
may daily increase; that we may all
grow more humble and contrite for
our sins; that we may all love Thee,
and serve Thee, and delight in Thee,

and praise Thee more fervently, and more incessantly, than ever we have done heretofore. Amen. Amen.

Spend in earnest prayer or praise whatever time there may be between your receiving and the Priest saying the Lord's Prayer, when all have communicated. You will find in pages 106 to 114 of this book some prayers and intercessions, and in pages 138 to 160 some hymns which you may profitably use. Do not rise from your knees during this time, except ill-health or weakness of body will not allow you to continue so long in a posture of prayer.]

¶ *If the Consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the Merits and Death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy,

through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

Or thus.

ALmighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these Holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ ; and dost assure us thereby of Thy favour and goodness towards us ; and that we are very members incorporate in the Mystical Body of Thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious Death and Passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in ;

through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, That takest away the sins of the world, have mercy upon us. Thou That takest away the sins of the world, have mercy upon us. Thou That takest away the sins of the world, receive our prayer. Thou That sittest at the right hand of God the Father, have mercy upon us.

For Thou only art Holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God,

and of His Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

[Before leaving the Church say the following or some similar prayer.]

GRANT, O LORD, that I may henceforth faithfully follow and serve Thee, Who hast vouchsafed at this time so lovingly to come to me ; and because, through my infirmities, I cannot follow Thee as I would, be pleased to assist me with Thy Power, and draw me after Thee. Let my soul be so strengthened by virtue of this Sacrament, that it may esteem nothing pleasing or delightful in comparison of Thee ; that it may lust after no transitory thing, nor be disquieted with any worldly cross ; but by Thy assisting Grace I may overcome all the difficulties of this life, and bless Thee for ever in the life to come. *Amen.*

Do not move from your place till after the remains of the Consecrated Elements have been consumed, and the clergy have left the Church.]

**Intercessions and Prayers to be offered up
whilst others are Communicating.**

From the Liturgies of St. James and St. Mark.

WE beseech Thee, O LORD, to be mindful of Thy Holy Catholic Church, which Thou hast purchased with the precious Blood of Thy CHRIST; give her even now, O LORD, a large gift of Thy HOLY SPIRIT, and keep her steadfast in Thy Truth unto the end. Be mindful of all Thy flock. Send down from heaven into our hearts that peace which the world cannot give, and that too of this world.

Remember Thy servant . . . our Archbishop and . . . our Bishop, and all other orthodox Bishops, who rightly divide Thy word of Truth. Remember for good all priests and deacons (especially . . .), and all men and women, who in any work of Thy Church devote themselves to Thee; endue them with purity of life, and give them Grace to fulfil the ministry which they have received of Thee. Remember all those who work righteousness, and are benefactors to Thy Holy Churches, who consider the poor, the

widow, the fatherless and the stranger, and all who are in want.

Remember all who desire our prayers: visit and heal those who are sick, restore them to their strength. Raise up those who have lingered under long and tedious indispositions. Relieve those who are in prison or captivity, especially those under unjust accusations or suffering persecution.

Remember, O LORD, every Christian soul in affliction or distress, imploring Thy Divine Help. Remember also the conversion of those in sin or error.

Remember all, O LORD, for good. Give Thy peace to all Thy people. Remove all occasions of sin. Heal the schisms of the Church, and grant us Thy peace and love, O GOD our SAVIOUR, the Hope of all the ends of the earth.

For the Parish.

ALMIGHTY and EVERLASTING GOD, Who dost govern all things in heaven and earth, mercifully hear the supplications of us Thy servants, and grant unto this Parish all things that are needful for its spiritual welfare; watch over our schools, that in them the young may be brought up in Thy faith and fear; give our ministers

grace to labour faithfully in this portion of Thy vineyard ; grant that in our Church Thy poor may be freely admitted to worship Thee ; strengthen and confirm the faithful . . . ; visit and relieve the sick . . . ; turn and soften the wicked . . . ; rouse the careless . . . ; recover the fallen . . . ; restore the penitent . . . ; remove all hindrances to the advancement of Thy Truth ; and bring all to be of one heart and mind, within the fold of Thy Holy Church ; to the Honour and Glory of Thy Blessed Son, JESUS CHRIST our LORD. *Amen.*

For the Parish.

HAVE mercy, Good LORD, on all in this Parish, Let Thy Spirit be poured upon us, the Spirit of Light and Truth, to shed abroad in the hearts of the people holiness, wisdom, peace and love ; the spirit of grace and supplication, to teach us earnestly to pray to Thee. Let Thy Blessing rest upon every head, that all may be brought unto Thee in faith and love, through JESUS CHRIST our LORD.

For Missions.

BLESS, O LORD, with Thy heavenly Grace, Thy servants, the Bishops and

Pastors of Thy flock, who minister Thy Word and Sacraments in heathen lands [especially . . .]. Increase their number greatly, and raise up from among their converts a native ministry of faithful men to preach Thy Word to their countrymen, and gather them into Thy fold : hasten the day when the heathen shall become the Inheritance of Thy Son, and the uttermost parts of the earth His Possession : grant this for Thy Son JESUS CHRIST'S sake.

For the Bishop.

O GOD, the Pastor and Ruler of Thy faithful servants, look down in mercy on Thy servant N. our Bishop, to whom Thou hast given charge over this Diocese, and evermore guide, defend, comfort, sanctify, and save him ; and grant him by Thy Grace so to advance in word and good example, that he, with the flock committed to him, may attain to everlasting life ; through JESUS CHRIST our LORD. *Amen.*

For your Parish Priest.

O GOD the Pastor and Guide of all Thy people, look favourably on Thy servant . . . whom Thou hast willed to preside as Pastor over Thy Church : Grant, we

beseech Thee, that both by word and by example, he may profit those over whom he is set, that, together with his flock, he may attain eternal life, through JESUS CHRIST our LORD.

During the Vacancy of a See or Parish.

WE most humbly beseech Thee, O LORD, that of Thine unbounded goodness, Thou wouldest grant unto Thy Church in this place, a Pastor [*or* Prelate] who by his godly care for us may be ever pleasing unto Thee, and may be alway diligent for the right governance and instruction of Thy people, to the glory of Thy Holy Name. Who livest and reignest One God, world without end. *Amen.*

For a Good Work.

VOUCHSAFE, we beseech Thee, merciful LORD, to prosper with Thy blessing the work of N . . . and all others designed to promote Thy Glory and the good of souls. Grant that those who serve Thee in this work may set Thy Holy Will ever before them, and do that which is well pleasing in Thy sight, and persevere in Thy service unto the end, through JESUS CHRIST our LORD.

Intercessions and Prayers. III

For Husband or Wife.

O GOD, Who hast joined . . . with me in the Holy Estate of Matrimony, give us grace to love one another with a holy love, as Christ has loved His spouse the Church. May we live together as heirs of the grace of eternal life [and bring up the children which Thou hast given to us in Thy faith and fear], and hereafter be amongst the members of that Church triumphant which Christ will receive to Himself to be with Him for ever, for the same JESUS CHRIST'S sake.

For Father or Mother.

O GOD, Who hast commanded us to honour our father and our mother, mercifully hear me as I commend to Thy loving mercy my father and mother; reward them with Thine eternal good things for all the care, trouble, and grief they have borne on my account; give them here all things needful for soul and body, and hereafter join me with them to the company of Thy saints and elect, through CHRIST our LORD. *Amen.*

For Young Children.

BLESS, O LORD, our dear children, M. .
N. . . We have dedicated them to Thee in Holy Baptism, and we earnestly

entreat Thee that the Grace then vouchsafed to them may ever abide and increase within them. Give us wisdom from above, so that we may bring them up in the nurture and admonition of the Lord. May we, by our instruction and example, help, and not hinder them, in the way of Godliness, and may both we and they ever remain in the number of Thy faithful and elect children, through Thy Holy Child, JESUS Our LORD.

A Prayer for a Family.

VISIT, I beseech Thee, O LORD, my home and all my family, and drive far from it all the snares of the enemy, especially all strife, envy, and contention. Let Thy holy Angels dwell therein, and preserve us in peace, and let Thy blessing be upon us evermore; through JESUS CHRIST our LORD.
Amen.

For a Godchild.

BLESS, O LORD, my Godchild . . . grant that all carnal affections may die in him [*or her*], and that all things belonging to the Spirit may live and grow in him. Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh; grant that he may be endued with heavenly virtues, and

everlastingly rewarded through Thy mercy, O Blessed LORD GOD, through JESUS CHRIST our LORD.

For One about to be Confirmed.

BLESS, O LORD GOD, Thy servant [*or* Thy child] N. who is about to receive the Holy Rite of Confirmation. Prepare him by Thy Grace that he may come with prayer and faith to that Holy Mystery, and receive the fulness of those spiritual gifts which Thou dost lead us to expect therein, so that he may have strength to resist all sin, and grace to persevere unto the end, for JESUS CHRIST's sake.

For a Sick Person.

OTHOU, Who art the Physician of body and soul, have mercy upon Thy sick servant N. Bless the means taken for his recovery so that he may be speedily restored to health and strength. But whatever be Thy will concerning his mortal body, grant that this affliction may be blessed to the salvation of his soul. This we beg for JESUS CHRIST's sake.

For the Conversion of a Sinner.

ALMIGHTY GOD, Who wouldest not the death of a sinner, but rather that he

should be converted and live, have mercy upon [. . .] who is living in open sin [*or* in neglect of the means of grace] ; give him true repentance, a lively faith in the Merits of Thy dear Son ; forgive him all his sins, and make him earnestly desirous to please Thee, for JESUS CHRIST's sake.

For a Guild or Society.

REMEMBER, O LORD, according to their several necessities, our brethren and sisters, whose name Thou knowest ; and grant that we may each of us this day, and ever, do that which is well pleasing in Thy sight ; think upon us, O LORD, for good, and spare us, according to the greatness of Thy mercy ; through JESUS CHRIST our Lord.
Amen.



**Psalms of Thanksgiving after
Communion.**

PSALM CIII. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and
all that is within me praise His
holy Name.

2. Praise the Lord, O my soul :
and forget not all His Benefits ;

3. Who forgiveth all thy sin : and healeth
all thine infirmities ;

4. Who saveth thy life from destruction :
and crowneth thee with mercy and loving-
kindness ;

5. Who satisfieth thy mouth with good
things : making thee young and lusty as an
eagle.

6. The Lord executeth righteousness and
judgment : for all them that are oppressed
with wrong.

7. He shewed His ways unto Moses : His
works unto the children of Israel.

8. The Lord is full of compassion and
mercy : long-suffering, and of great goodness.

9. He will not alway be chiding : neither
keepeth He His anger for ever.

10. He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11. For look how high the heaven is in comparison of the earth : so great is His mercy also toward them that fear Him.

12. Look how wide also the east is from the west : so far hath He set our sins from us.

13. Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear Him.

14. For He knoweth whereof we are made : He remembereth that we are but dust.

15. The days of man are but as grass : for he flourisheth as a flower of the field.

16. For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17. But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him : and His righteousness upon children's children.

18. Even upon such as keep His covenant : and think upon His commandments to do them.

19. The Lord hath prepared His seat in heaven : and His kingdom ruleth over all.

20. O praise the Lord, ye angels of His,

ye that excel in strength : ye that fulfil His commandment, and hearken unto the voice of His words.

21. O praise the Lord, all ye His hosts : ye servants of His that do His pleasure.

22. O speak good of the Lord, all ye works of His, in all places of His dominion : praise thou the Lord, O my soul.

Glory be to the Father, &c.

PSALM CXLV. *Exaltabo te, Deus.*

I WILL magnify Thee, O God, my King : and I will praise Thy Name for ever and ever.

2. Every day will I give thanks unto Thee : and praise Thy Name for ever and ever.

3. Great is the Lord, and marvellous, worthy to be praised : there is no end of His greatness.

4. One generation shall praise Thy works unto another : and declare Thy power.

5. As for me, I will be talking of Thy worship : Thy glory, Thy praise, and wondrous works ;

6. So that men shall speak of the might of Thy marvellous acts : and I will also tell of Thy greatness.

7. The memorial of Thine abundant kind-

ness shall be shewed : and men shall sing of Thy righteousness.

8. The Lord is gracious and merciful : long-suffering and of great goodness.

9. The Lord is loving unto every man : and His mercy is over all His works.

10. All Thy works praise Thee, O Lord : and Thy saints give thanks unto Thee.

11. They shew the glory of Thy kingdom : and talk of Thy power ;

12. That Thy power, Thy glory, and mightiness of Thy kingdom : might be known unto men.

13. Thy kingdom is an everlasting kingdom : and Thy dominion endureth throughout all ages.

14. The Lord upholdeth all such as fall : and lifteth up all those that are down.

15. The eyes of all wait upon Thee, O Lord : and Thou givest them their meat in due season.

16. Thou openest Thine hand : and fillest all things living with plenteousness.

17. The Lord is righteous in all His ways : and holy in all His works.

18. The Lord is nigh unto all them that call upon Him : yea, all such as call upon Him faithfully.

19. He will fulfil the desire of them that

fear Him : He also will hear their cry, and will help them.

20. The Lord preserveth all them that love Him : but scattereth abroad all the ungodly.

21. My mouth shall speak the praise of the Lord : and let all flesh give thanks unto His holy Name for ever and ever.

Glory be, &c.



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Sunday Evening.

BUT they constrained Him, saying,
Abide with us : for it is toward
evening, and the day is far spent.
And He went in to tarry with them.

And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him ; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures ? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The LORD is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread.

—*Luke xxiv. 29-35.*

PSALM CX. *Dixit Dominus.*

THE LORD said unto my Lord : Sit Thou
on my right hand, until I make Thine
enemies Thy footstool.

2. The LORD shall send the rod of Thy

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power out of Sion : be Thou ruler, even in the midst among Thine enemies.

3. In the day of Thy power shall the people offer Thee free-will-offerings with an holy worship : the dew of Thy birth is of the womb of the morning.

4. The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5. The Lord upon Thy right hand : shall wound even kings in the day of His wrath.

6. He shall judge among the heathen ; He shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7. He shall drink of the brook in the way : therefore shall He lift up His head.

Glory be, &c.

PSALM CXI. *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2. The works of the Lord are great : sought out of all them that have pleasure therein.

3. His work is worthy to be praised, and had in honour : and His righteousness endureth for ever.

4. The merciful and gracious Lord hath so done His marvellous works : that they ought to be had in remembrance.

5. He hath given meat unto them that fear Him : He shall ever be mindful of His covenant.

6. He hath shewed His people the power of His works : that He may give them the heritage of the heathen.

7. The works of His hands are verity and judgement : all His commandments are true.

8. They stand fast for ever and ever : and are done in truth and equity.

9. He sent redemption unto His people : He hath commanded His covenant for ever ; holy and reverend is His Name.

10. The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

Glory be, &c.

HYMN.

JESU, the very thought of Thee
With sweetness fills the breast ;
But sweeter far Thy Face to see,
And in Thy Presence rest.

No voice can sing, no heart can frame,
Nor can the memory find

A sweeter sound than JESU's Name,
The SAVIOUR of Mankind.

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall how kind Thou art,
How good to those who seek !

But what to those who find ? Ah, this
Nor tongue nor pen can show ;
The Love of JESUS, what it is,
None but His loved ones know.

JESU, our only Joy be Thou,
As Thou our Prize wilt be,
In Thee be all our Glory now,
And through Eternity.

PRAYER.

O THOU Blessed LORD JESUS, Who hast this day vouchsafed to come under my roof, I most humbly beseech Thee, leave me not, but abide with me for ever. Abide with me, LORD, in all I say, think, do, fear, hope, and enjoy. I fear my own unstedfastness : abide with me, LORD, for in Thee there is no change. I often despond, and fear I shall fall : abide with me, LORD, and make me to feel Thy nearness. Be Thou my Refreshment in weariness ; my Comfort in trouble ; my Refuge in temptation ; in death my Life, in

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judgment my Redeemer. Abide with me always, that I may abide in Thee, O Good JESU, Thou GOD of my salvation. Amen.

Monday Morning after Reception.

MY sheep hear My voice, and I know them, and they follow Me : And I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all ; and no man is able to pluck them out of My Father's hand. I and My Father are one.—*St. John x. 27-30.*

PSALM XXIII. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2. He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3. He shall convert my soul : and bring me forth in the paths of righteousness, for His Name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil : oft Thou art with me ; Thy rod and Thy staff comfort me.

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5. Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

6. But Thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Glory be, &c.

PRAYER.

O LORD my GOD, pardon all in this service that was not right before Thee. All I do is defiled with sin ; but I offer every sacrifice unto Thee in the Name of JESUS alone. I bless Thee, through Him, for whatsoever Thy SPIRIT enabled me to do in any measure agreeably to Thy holy Will. But my whole trust and hope is in the Sacrifice of CHRIST JESUS, which I have been now commemorating, to atone not only for former transgressions, but for all the defects of my preparation, and for all my failures, even at this solemn Feast. Lord, spare me, and accept me on account of that great Propitiation for the sins of the whole world.

May I ever remember that the vows of the LORD are upon me, and that I am Thine, irrevocably Thine ; and may I walk from day to day as becomes a child of God, and an

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heir of His Glory. Keep alive in my mind a constant sense of my weakness, and my entire dependence on Thy Grace. May I now go forth to my duties, more humble and more devoted, more watchful against my spiritual enemies, and more determined to give up all for Him Who gave up His Life for me.

Grant this for the same Thy SON JESUS CHRIST's sake. Amen.

Monday Evening after Reception.

SCRIPTURE.



I AM the true Vine, and my Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the Vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.—*John xv. 1-5.*

HYMN.

BREAD of Heaven, on Thee we feed,
For Thy Flesh is meat indeed :
Ever may our souls be fed
With this true and living Bread ;
Day by day with strength supplied,
Through the Life of Him Who died.

Vine of Heaven, Thy Blood supplies
This blest cup of Sacrifice ;
LORD, Thy Wounds our healing give,
To Thy Cross we look and live :
JESUS, may we ever be
Grafted, rooted, built in Thee. Amen.

PRAYER.

I RENDER thanks to Thee, O LORD,
Holy FATHER, Almighty, Everlasting
GOD, Who hast vouchsafed, not for any
merits of mine, but of Thy great Mercy
alone, to feed me, a sinner, Thine unworthy
servant, with the BODY and BLOOD of Thy
SON our LORD JESUS CHRIST ; and I pray
that this Holy Communion may not be for
my judgment or condemnation, but for my
pardon and salvation. May it be unto me
an armour of faith, and a shield of good pur-
pose ; a riddance of all vices, and a rooting
out of all evil desires ; an increase of love and

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patience, of humility and obedience, and of all virtues ; a firm defence against the wiles of all mine enemies, visible and invisible ; a perfect quieting of all my impulses fleshly and spiritual ; a clinging unto Thee the One true GOD, and a peaceful departure when Thou dost call ; and I pray that Thou wouldst vouchsafe to bring me, a sinner, to that unspeakable Feast, where Thou, with Thy SON, and Thy Holy SPIRIT, art to Thy holy ones true Light, complete Fulness, everlasting Joy, and perfect Bliss, through the same our LORD JESUS CHRIST. Amen.



**Thanksgivings and Prayers after
Holy Communion.**



BLESSED and Eternal Jesus, Who gavest Thyself a Sacrifice for our sins, Thy Body for our Spiritual Food, Thy Blood to nourish our spirits—Who didst so love us who were Thine enemies, that Thou didst desire to reconcile us to Thee, and becamest all one with us, that we might live the same life, think the same thoughts, and be partakers of Thy Resurrection and Immortality—open every window of my soul, that I may be full of light, and may see the excellency of Thy Love, the merits of Thy Sacrifice, the bitterness of Thy Passion, the glories and virtues of this mysterious Sacrament. **LORD**, let me ever hunger and thirst after this Instrument of Righteousness; let me have no relish for the unsatisfying delights of things below, but let my soul dwell in Thee: let me ever receive Thee spiritually, and frequently communicate with Thee sacramentally, and dwell in the pleasures of Thy house eternally. Having received the Body of my Blessed **LORD**, may I

be one of His Mystical Body and of the same Spirit, united with the indissoluble bonds of a strong faith and a holy hope and a never failing charity; that from this veil I may pass into the visions of eternal light—from eating Thy Body to beholding Thy Face in the glories of Thy everlasting Kingdom. Amen.

O ALMIGHTY GOD and FATHER, I thank and praise Thee for all Thy mercies, and particularly for the opportunity which Thou hast given me of receiving that Holy Sacrament which Thy Son JESUS CHRIST has appointed in remembrance of His Death, and for the spiritual nourishment of our souls. I confess, O LORD, that I have not received it with sufficient love and devotion, nor do I feel as I should do the greatness of those blessings which I have commemorated. Forgive, O LORD, the weakness and imperfection of this, and of all my other services; increase my faith, warm my heart with a constant love towards Thee, and enable me, by Thy SPIRIT, to fulfil the vows which I have now made. Make me watchful over my thoughts, words, and actions, and grant that I may lead a strictly honest, chaste, sober and godly life, following the example of my Blessed Master, and placing my whole trust in His precious

Death for the pardon of my sins, that when He shall come to judge the world I may be found in Him. Grant this, O FATHER, for JESUS CHRIST'S sake.

O MOST merciful SAVIOUR, behold I have presumed to receive Thee this day into my house, relying on Thine infinite goodness and mercy, and hoping, like Zachæus, to obtain Thy benediction. But alas ! with how little preparation ! With how little devotion ! From my heart, I beg pardon for my great unworthiness ; and for my innumerable sins, which I detest for the love of Thee ; and I desire to detest them for ever. O ! wash them all away with Thy precious Blood ! Thou art the Lamb of God, that takest away the sins of the world ; and one drop of this Blood, which Thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O Searcher of Hearts, all my maladies, and all the wounds of my soul. Thou knowest how prone I am to evil, and how backward and sluggish to good. Who can heal all these my evils, but Thou, the true Physician of my soul, Who givest me Thy Body and Blood in this Blessed Sacrament, as a sovereign medicine for all my infirmities,

and a sovereign balsam for all my wounds? Dispel the darkness of ignorance and error from my understanding, by Thy Heavenly Light; drive away the corruption and malice of my will, by the fire of Divine Love. Strengthen my weakness with heavenly fortitude. Subdue all evil passions in me, especially that which annoys me most, and which is my ruling passion; stand by me henceforth in all my temptations, that I may never more be overcome; be with me in all dangers, and bring me to Thine everlasting Kingdom, for Thy Name's sake. Amen.

O LORD JESUS, Thou art infinitely rich, and all the treasures of Divine Grace are contained in Thee; these treasures Thou bringest with Thee when Thou dost visit us in this blessed Sacrament, and Thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence now to present my petitions to Thee, and to beg of Thee those graces and virtues which I very much stand in need of, as Thou knowest.

Increase and strengthen my faith in the truths Thou hast revealed to Thy Church, teach me to be poor in spirit, and take off my heart from the love of transitory things.

Grant that I may ever keep my body and soul chaste and pure, that I may mourn the past, and by daily mortification restrain all irregular passions for the future.

Above all things, teach me to love Thee, to be ever recollected in Thee, and to walk always in Thy presence; teach me to love my friends in Thee, and my enemies for Thee; grant me grace to persevere to the end in this love, and so to come one day to that happy place where I may love and enjoy Thee for ever.

Grant this for Thy Mercy's sake. Amen.



An Act of Spiritual Communion.

To be used by those who, owing to some just cause, are not able to communicate Sacramentally.



It will be well for you, if you are unable to draw near to God's Altar, to join yourself spiritually with those who enjoy that greatest of Christian privileges, by—

Devoutly praying, or reading over, those parts of the Communion Service which *can* be used by those who do not partake there and then of the Consecrated Elements: such are, The Lord's Prayer, the Prayer for purity, the Commandments with the Response, "Lord, have mercy upon us," after each; the Collect, Epistle and Gospel for the Sunday or previous Sunday or Holy Day; the Prayer for the Church Militant (omitting the words "this congregation *here present*," but silently bearing in mind the congregation of your particular church); the Confession; the Comfortable Words, the Hymn, "It is meet, right, and our bounden duty . . . Glory be to Thee, O Lord Most High," using, of course,

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the Proper Preface if on, or after, a Festival on which one is directed to be used.

You may also use the prayer of "Humble Access," altering the words, "We do not presume to come to this Thy table" into the words, "We do not presume to make this act of spiritual Communion, O merciful Lord, trusting," &c.

Instead of the Consecration Prayer, which, of course, can only be said by the Priest at the Altar, use the following prayer, composed by Bishop Wilson :—

O good Saviour, I will, through Thy grace, do this in remembrance of Thee, and in obedience to Thy command, as well as I am able.

I do therefore this day join, in desire and spirit, with every Christian congregation in the world, which truly celebrates this holy Mystery.

With them I join in giving my devoutest thanks to Thy Almighty Father and our gracious God, Who did not overlook lost mankind, but sent Thee, His only Son, to redeem us.

With them I call to remembrance what Thou hast done and suffered for us ; Thine Incarnation, Thy laborious Life, Thy bitter

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Passion, Thy Death and Resurrection, the great deliverance Thou hast thereby wrought for all mankind; and the obligations Thou hast laid upon us.

I acknowledge and receive Thee, O Jesus, as our heavenly Teacher, as our Example and Pattern, as our only Mediator and Advocate with God, and as the Sovereign Judge of all mankind.

With Thy Church I join in pleading the merits of Thy all-sufficient Sacrifice with Thy Eternal Father. I rely upon that sacrifice for the pardon of all my sins: for the assistance of the Divine Grace; for deliverance from the corruption of my own nature, and from the malice and snares of the devil; for the fellowship of the Holy Ghost; and for a blessed Resurrection; the Lord Almighty, for Thy sake, being reconciled unto me.

I devote my spirit, soul, and body, to Thee, and to Thy service, beseeching Thee to give me Grace never wilfully to depart from Thy laws.

I join with Thy Church, and plead the merits of Thy Sacrifice, for all estates and conditions of men; that none may deprive themselves of that happiness which Thou hast purchased by Thy Death: for all Christian Kings and Governors; for all Bishops and

✠

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Pastors, that they may preserve the sacred rights committed to their trust ; for all that strive to propagate Thy Gospel ; for a primitive zeal in all that fear Thy Name ; for all that sit in darkness and error, or are destitute of necessary means of instruction ; for all that sincerely seek the truth ; for all sinners, that they may have grace and strength to break their bonds ; for all that are in adversity ; for all that suffer wrongfully, or that are deprived of their just rights ; for all that are in pain of body, or anguish of mind and spirit ; for all that are tempted, or in danger of falling into despair ; for all that are in slavery, under persecution, in prison or in poverty ; for all persons and places in distress by the sword, pestilence, and famine ; for all that are in their last sickness, that they may omit nothing that is necessary to make their peace with God ; for all widows and fatherless children ; for all that call upon God, and have none else to help them ; for this land, and this Church, that the Lord may avert the judgments which we justly deserve ; for our friends, our relations, our benefactors, and for our enemies ; for all that have desired our prayers, and for the whole mystical Body of Christ ; beseeching the Almighty God, the Creator and Redeemer of all, to have mercy

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upon all whom He has made and redeemed, and to give unto all grace and help according to the necessities they labour under ; for Thy sake, O Lord Jesus, to Whom, with the Father and the Holy Ghost, be all honour and glory, dominion and power, for ever and ever. Amen.

You should conclude this act with the Gloria in Excelsis, or "Glory be to God on High," &c., and some one or more of the hymns in the latter part of this book, especially Nos. 4, 8, 10, and above all No. 17, composed for spiritual Communion only.





HYMNS.

Before Communion.

I.

MY soul, prepare to meet
Thy Saviour; at His Feet
Fall down adoring:
The Lord of earth and skies
A Feast for thee supplies,
Past thy exploring.

How vast is here display'd,
In brightest form array'd,
His love's dimension
O Grace, beyond the ken
Of angels or of men,
Past comprehension.

Ah, why am I so blest
That such a Heavenly Guest
My house will enter?

Dare I, Thou Highest Good,
To taste Thy Flesh and Blood,
A sinner, venture?

Thy Body, slain for me,
My food, my foretaste be
Of heaven's fruition ;
And by its power may I,
While I the world deny,
Gain there admission.

Pervade, Thou precious Flood
Of Christ's all-healing Blood,
My soul and senses:
And to my needy heart
Life, peace, and health impart :
Thus heaven commences.

Lord, of Thy wondrous love,
That brought Thee from above,
Thou gav'st this token :
O may it constantly
Unite my heart to Thee
In bonds unbroken.

Didst Thou Thyself devise
To be my Sacrifice,
My Lord, my Treasure?
Grant that continually
To live alone for Thee
May be my pleasure.

Cause me, who now am Thine,
As branch to Thee the Vine,
To cleave unceasing :
Receiving strength and juice,
That I may fruit produce
To Thee well-pleasing.

MORAVIAN.

II.

COME, approach to Jesus' Table,
Taste that Food incomparable,
Which to us is freely given
As an antepast of heaven.

Jesus' bride, His congregation,
Calls to mind her Saviour's Passion ;
With His Body she is nourish'd,
With His Blood refresh'd and cherish'd.

This Mysterious Heavenly Blessing
Is all thought by far surpassing ;
Deeply bow'd, we now adore Thee,
Soul and Body sink before Thee.

Now is come our time sabbatic ;
Lord, we feel Thy power emphatic :
Ah ! draw near to us, dear Saviour,
Let us taste Thy Grace and Favour.

MORAVIAN.

III.

The faithful Soul's Approach.

I COME, O Father kind,
I trust Thy patient love,
Nor doubt shall longer vex my mind,
Nor fear my heart shall move:
Enough to know Thy boundless Grace,
A sinner calls to seek Thy Face.
I come, Almighty King;
Thy mercy's gentle call
So sweetly draws my soul to bring
The tribute of its all:
Enough to know Thou lovest best
The large desire of lowly breast.
I come, O Saviour dear;
I come, by sin oppress'd,
To Thee Who wilt the guilty clear,
And give the weary rest:
Enough to know that Thou hast died
To stay at once my fear and pride.
I come, O Christ, my Lord;
I cry for Living Bread
Found but in Thee, the Living WORD:
Which all Thy saints has fed:
Enough to know who eateth Thee
In everlasting life shall be.

REV. L. TUTTIETT.

IV.

The Saviour's Side.

THERE is an everlasting Home
Where contrite souls may hide,
Where death and danger dare not come,
The Saviour's Side.

It was a cleft of matchless love
Open'd when He had died,
When mercy hail'd in worlds above
That wounded Side.

Hail ! Rock of ages, pierced for me,
The grave of all my pride ;
Hope, Peace, and Heaven are all in Thee,
Thy sheltering Side.

There issued forth the double Flood,
The sin-atonning Tide,
In streams of Water and of Blood
From that dear Side.

There is the only Fount of Bliss,
In joy and sorrow tried ;
No refuge for the heart like this,
A Saviour's Side.

Thither the Church, through all her days,
Points as a faithful guide,
And celebrates with ceaseless praise
That spear-pierced Side.

M. BRIDGES.

V.

Eucharistic Precept and Prayer.

UNTO Thy Feast with heart deep hush'd
And lowly bended knee,
As Thou commandest, Blessed Lord,
I come, remembering Thee.

With thankfulness that weeps its joy,
I listen tremblingly
Unto the Words of Love Divine—
My Blood was shed for Thee.

My Body given—Jesu, Lord,
Through all I fly to Thee ;
In life, in death, at every hour
Do Thou remember me.

Grant Thou me Food to stay my soul,
That I in Thee may live ;
Till I have left this mortal strife,
Vouchsafe that Food to give.

When fought the fight and kept the faith,
Death comes to set me free,
Receive me, Jesu, Lord, receive,
In love remember me.

W. E. *From Lyra Eucharistica.*

VI.

Self-searching at Communion.

L ORD, at this moment Thou art surely
here,
And I Thy Presence feel;
I feel Thy pitying Eye rest on my head,
I hear Thy gentle Footsteps near me tread
And at Thy Feet I kneel.

I kneel ; I tell Thee all my inmost woe,
Tell of a load of sin ;
I ask Thy Mercy, Pardon and Relief ;
I show Thee all my bitter, bitter grief,
The deep distress within.

I count my years to Thee a wasted life,
With so much left undone ;
It looks so sad—now that Thyself art near,
Thy human life shines out so pure and dear,
And mine in sin has run.

Lord, while I see Thy Wounds I feel it all,
Too much for me to bear :
I need to draw new Life in every breath ;
I need a Rescue in the hour of death,
And One my griefs to share.

And while I lay this sadness at Thy feet,
I feel Thee nearing me—

Stretch forth Thine hand—I know Thy healing Voice,
It makes this weary, mournful heart rejoice,
And draws me nearer Thee.

Nearer and nearer still ; offers Thyself
In wondrous Mystery ;
Unites me with Thee, and Thyself with me,
In sorrow, joy, through life, through death,
to be
Thine in Eternity.

B. E. B. *From Lyra Eucharistica.*

VII.

A Lamb, as it had been slain.

YEA, Thou wast once a Victim slain,
Thy Manhood in the atoning pain,
Was offer'd once, and ne'er again.

But, Lord, in their immortal worth
Thy Flesh and Blood are still set forth
Before God's Throne in Heaven and earth.

For present wheresoe'er they be,
By nature's rule or mystery,
We have Thy Sacrifice and Thee.

And present truly and indeed
In Sacrament our souls to feed,
That Flesh and Blood are strong to plead.

For in them never fails nor dies
The Might of Thy dread Sacrifice,
That stands before the Father's Eyes.

And thus on lowliest Altar-floor
E'en as within th' Eternal Door,
They show Thy Passion evermore.

O Thou Whose Love can thus combine
The earthly with the heavenly Shrine,
Let this pure Offering keep us Thine.

CANON BRIGHT.

VIII.

The Great High Priest.

SING, O Earth, for thy Redemption,
Lo! His race of torment run,
Christ the Sanctuary enters,

Priest and Victim both in One ;
There to make our peace with God
By th' Oblation of His Blood.

Guilty for the guilty pleading,
Legal Priest, Thy task is o'er :
Goats and oxen, empty shadows,

There is need of you no more ;
Not such feeble things as these
Could an angry God appease.

Hail to Thee! High Priest eternal,
Priest without a spot of sin,
Veil'd of old in mystic figures,
Holy, Infinite, Divine;
Thou art He Whose Blood alone
Can for human guilt atone.

Thou of Life the Lord Anointed,
Led to Thy self-chosen Doom,
That same Flesh which Thou hast moulded
In thy Virgin Mother's Womb,
Offerest on the Holy Rood,
Man for man, and God to God.

While the rage of Thy tormentors,
In its very fury blind,
As from thy pure Veins it madly
Pours the Ransom of mankind,
Does but work Thy own Decree
Fix'd from all Eternity.

E. CASWALL.

IX.

The Sacrifice.

A GLORIOUS Sacrifice is here,
For now, most wondrous height of grace,
We bring our Lord and Saviour dear,
Thou Lord of Lords, before Thy Face.

We plead that one sole Sacrifice
Which merit in Thine Eyes could win,
We count once more the costly Price
He paid before He enter'd in.

Beneath His Mantle rest would we ;
His Death and Passion forth we set,
And yield, Memorial-wise, to Thee
Himself. O spare us sinners yet !

O cleanse our hearts, Almighty Lord,
That we not all-unworthy prove.
To kneel around the Saviour's board,
And seek and find Himself by love.

A. GURNEY.

X.

The Ceaseless Intercession of Christ.

FATHER of Love, Who didst not spare
For us Thine only Son,
Oh, look on Him, and hear the prayer
Of Thy poor suppliant one ;
Behold His piercèd Hands and Feet,
Pleading for us e'en now ;
Behold that wounded Heart so sweet ;
Behold upon His Brow
The traces of the thorny crown ;
Behold the stripes He bore ;
By these He claims us for His own,
His own for evermore.

Oh, look on Him, and let the cry
Of this our Brother's Blood,
Who, guiltless, for our guilt did die,
Ascend to Thee our God.
Wilt Thou refuse His Love, His Toil,
The one Reward they crave?
Shall His most deadly Foe despoil
The souls He died to save?
Father, oh, that be far from Thee,
That Thou shouldst turn away
When in that Name's high Merits we
Kneel humbly down to pray.

For this is Thy Beloved Son,
In Whom Thou art well pleased;
Who for the sins that we had done,
Thine anger just appeased.
Clothed in His Raiment we appear,
Kneeling before His Throne;
Besprinkled with that Blood so dear,
The Garment Thou wilt own.
And for its sake the sinner vile
Is made Thy Wedding-Guest—
E'en such an one as her, erewhile
By seven fiends possess'd.

No depths of sin can drown that Love,
No water quench its fire;
Desponding soul, arise! and prove
Its Might, its strong Desire:

Come ! yea, in lowliest confidence
Approach in Jesus' name ;
Greater His Love than all offence—
Father, that Love we claim :
Bending before Thine Altar low,
We offer it to Thee :
The purest Offering earth can know,
Or Heaven look down to see.

C. S. *From Lyra Eucharistica.*

XI.

HERE, O my Lord, I see Thee face to
face ;
Here would I touch and handle things
unseen ;
Here grasp with firmer hand th' eternal Grace,
And all my weariness upon Thee lean.
Here would I feed upon the Bread of God,
Here drink with Thee the royal Wine of
Heaven ;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.
This is the hour of banquet and of song ;
This is the heavenly Table spread for me ;
Here let me feast, and feasting still prolong
The brief bright hour of fellowship with
Thee.

I have no help but Thine ; nor do I need
Another arm save Thine to lean upon ;
It is enough, my Lord, enough, indeed ;
My strength is in Thy Might, Thy Might
alone.

I have no wisdom, save in Him Who is
My Wisdom and my Teacher, both in One ;
No wisdom can I lack while Thou art wise,
No teaching do I crave, save Thine alone.

Mine is the sin, but Thine the Righteousness ;
Mine is the guilt, but Thine the cleansing
Blood ;

Here is my Robe, my Refuge, and my Peace,
Thy Blood, Thy Righteousness, O Lord my
God.

I know that deadly evils compass me,
Dark perils threaten, yet I would not fear,
Nor poorly shrink, nor feebly turn to flee ;
Thou, O my Christ, art Buckler, Sword,
and Spear.

But see ! the Pillar cloud is rising now,
And moving onward through the desert-
night ;

It beckons, and I follow, for I know
It leads me to the Heritage of Light.

Feast after Feast thus comes and passes by,
Yet, passing, points to the glad Feast above,

Giving sweet foretaste of the Festal Joy,
The Lamb's great bridal Feast of Bliss and
Love.

DR. H. BONAR.

XII.

The Gospel in the Eucharist.

NO Gospel like this Feast,
Spread for Thy Church by Thee ;
Nor prophet nor evangelist
Preach the glad news so free ;
All our Redemption cost,
All our Redemption won ;
All it has won for us the lost,
All it cost Thee the Son ;
Thine was the bitter Price,
Ours is the free Gift given ;
Thine was the Blood of Sacrifice,
Ours is the Wine of Heaven.

For Thee the burning Thirst,
The Shame, the mortal Strife,
The broken Heart, the Side transpierced ;
To us, the Bread of Life :
To Thee, our curse and doom
Wrapt round Thee with our sin,
The horror of that mid-day gloom,
The deeper night within :

To us Thy home in Light,
Thy "Come ! ye Blessed, come !"
Thy Bridal Raiment, pure and white,
Thy Father's welcome Home.

Here we would rest mid-way,
As on a sacred height,
That darkest and that brightest Day
Meeting before our sight ;
From that dark depth of woes
Thy Love for us hath trod,
Up to the heights of blest Repose
Thy Love prepares with God :
Till from self's chains released,
One Sight alone we see—
Still at the Cross as at the Feast,
Behold Thee, only Thee.

E. CHARLES.

XIII.

A Lenten Plea.

JESU, ever present
With Thy Church below,
In the day of gladness,
In the night of woe,
From Thy holy Altar
Life Divine bestow.

There we kneel before Thee,
Pleading face to face ;
There with awe adore Thee,
Thirsting for Thy Grace,
That our hearts, O Saviour,
May Thyself embrace.

We are frail and sinful,
And no love can claim,
But withhold not from us,
By Thy sacred Name,
Light to keep our footsteps
From the paths of shame ;

Strength to fight the battle
With the powers of death ;
Truth to hold us steadfast
In Thy Holy Faith ;
Comfort to sustain us
To our latest breath.

Jesu, ever present
With Thy Church below,
Hear us in our sadness,
Hear us in our woe ;
Faint our souls, and hungry,
Bread of Life bestow.

G. H. SMYTTAN.

From Lyra Eucharistica.

XIV.

"Jesus said unto them, I am the Bread of Life."

THEE we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign
to be ;

Both flesh and spirit at Thy presence fail,
Yet here Thy Presence we devoutly hail.

O blest Memorial of our dying Lord,
Who living Bread to men doth here afford !
O may our souls for ever feed on Thee,
And Thou, O Christ, for ever precious be.

Fountain of Goodness, Jesu, Lord and God,
Cleanse us, unclean, with Thy most cleansing
Blood ;

Increase our faith and love, that we may know
The hope and peace which from Thy Presence
flow.

O Christ, Whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee unveiled, and see Thy Face
The vision of Thy Glory and Thy Grace.

BP. WOODFORD.

XV.

O GOD, unseen yet ever near,
Thy Presence may we feel ;
And, thus inspired with holy fear,
Before Thine Altar kneel.

Here may Thy faithful people know
The blessings of Thy Love,
The Streams that through the desert flow,
The Manna from above.

We come, obedient to Thy Word,
To feast on Heavenly Food ;
Our meat, the Body of the Lord,
Our drink, His precious Blood.

Thus may we all Thy words obey,
For we, O God, are Thine ;
And go rejoicing on our way,
Renewed with strength Divine.

XVI.

An Act of Thanksgiving.

JESUS, gentlest Saviour,
God of Might and Power,
Thou Thyself art dwelling
In us at this hour.

Nature cannot hold Thee,
Heaven is all too strait

For Thine endless Glory,
And Thy Royal State.

Out beyond the shining
Of the farthest star,
Thou art ever stretching
Infinitely far.

Yet the hearts of children
Hold what worlds can not,
And the God of Wonders
Loves the lowly spot.

As men to their gardens
Go to seek sweet flowers,
In our hearts dear Jesus
Seeks them at all hours.

Jesus, gentlest Saviour,
Thou art in us now ;
Fill us full of goodness,
Till our hearts o'erflow.

Pray the prayer within us,
That to heaven shall rise ;
Sing the song that Angels
Sing above the skies.

Multiply our Graces,
Chiefly Love and Fear,
And, dear Lord, the chiefest,
Grace to persevere.

Oh, how can we thank Thee
For a Gift like this,
Gift that truly maketh
Heaven's eternal bliss?
Ah, when wilt Thou always
Make our hearts Thine home?
We must wait for heaven,
Then the day will come.
Now at least we'll keep Thee
All the time we may;
But Thy Grace and Blessing
We will keep away.

DR. FABER.

XVII.

Spiritual Communion.

L ORD, I cannot seek Thee
At Thy Altar-Throne,
Yet may I receive Thee
Friendless and alone.
Thou Who in the Garden
All alone didst pray,
Look upon Thy servant,
Visit me this day.
Where before the Altar
Crowds adoring kneel,
There in very Essence
Thou dost come to heal.

Far from Priest and Altar,
Christ, to Thee I cry,
Come to me in Spirit,
Let me feel Thee nigh.

In my silent worship,
Let me share the Feast ;
Be Thy Love the Altar,
Be Thyself the Priest.

For that dread Reception
Let Thy Grace be mine,
Give me true contrition,
Give me faith Divine.

Though the words of pardon
Now I may not hear,
Yet Thine Absolution
Lightens all my fear.

Knit me in Communion
With those spirits blest,
Whom Thy Body strengthens
In the land of Rest.

Thus would I receive Thee,
Friendless and alone ;
But I long to hail Thee
At Thine Altar-Throne.

REV. V. S. S. COLES.





